The Modern Sunday School
in Principle and Practice

## HENRY F. COPE

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# The Modern Sunday School in Principle and Practice

BY

HENRY FREDERICK COPE

GENERAL SECRETARY THE RELIGIOUS EDUCATION ASSOCIATION

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# I

## INTRODUCTORY—THE PLACE OF THE SCHOOL

The Sunday school no longer lies among the negligible factors of life. Men and women do well to study its history and its present activities, not alone because such study is prescribed as part of the preparation for service in the institution, but because the school has become one of the most important forces in modern affairs, and particularly because to this school we must look, at least in large measure, for the solution of our great problem of religious education. It occupies a pre-eminent place as a character-forming institution in an age which is slowly coming to recognise the supreme place of character and the regnancy of righteousness. It owes its place to two causes, the force of necessity on the one hand, and the fact that it is fitting itself to meet that necessity on the other.

The force of necessity has been on the Sunday school as an agency for religious education because no other institution is doing this work to any general extent to-day. Education has passed from a domestic to a civil duty, while the civil powers have decided, at least in the majority of the States, that

their institutions for education cannot include instruction in the Bible or in religion in their curricula. It has, therefore, fallen to the church, as the organised communal force for religion, to undertake this work. If the training of the character, the inculcation of right precepts, the leading to right moral choices, the cultivation of a good conscience, the learning of the way of truth, reverence and holiness; in a word, if the fear of the Lord be indeed the beginning of wisdom, the foundation of all personal, commercial, and national success and happiness, then the institution having so serious a work in hand deserves our most serious consideration.

No one who has observed the Sunday school in the last ten years can have failed to note the manner in which it has been fitting itself to meet this opportunity. When home and school and lyceum all taught religion the Sunday school may have felt that it could afford to spend its time in playing at teaching, in giving a few individuals a chance to take the lesson text and from it to preach so many second-hand sermons to so many little sufferers on successive Sundays. But with the realisation of its responsibility for the work of religious education there has come an awakening and a determination to be competent for the task. It is true that not all has been done that many had hoped; traditionalism and sloth, inefficiency and sentimentalism

still prevail in places. Nevertheless the school is coming to be worthy of its place as the great agency for religious instruction and education. When it understands its mission and its task, its other deficiencies will be met.

It might be asked, why include chapters on Sunday-school history in a study of Management? Because nothing helps us to understand the present better than the past, and this is especially true of institutions. Perhaps the first step to effective service in the school is an understanding of its genesis and development; its genesis will reveal its genius. Only the briefest review can be attempted here; but that will be sufficient to show that this school is not an artificial, mechanical creation, but a natural development, adaptation and organisation of means to meet man's necessity for religious and moral guidance. As a movement the school has passed through an evolutionary process; growth, development, and improvement have accompanied it from the very beginning, nor must we ever think that we have come to the day when it has reached its full perfection. Rather may we rejoice in everything that stirs us up to new endeavour, to real progress and increased efficiency —even though the process by which we are stirred be not altogether pleasant to experience.

## II

## THE HISTORY OF THE SUNDAY SCHOOL IN THE FIRST PERIOD

We find it hard to think very far in Sunday-school history without coming to the name of Robert Raikes; indeed, it was for a long time the custom to speak of him as the Father of the Sunday school. Accepting, however, the definition of the Sunday school as an institution for teaching religious truth, commonly meeting on the day of rest, we find that Sunday-school history goes far back of the printer of Gloucester. It, in principle, antedates the church and is older than the Jewish nation.

The movement begun by Robert Raikes marked an epoch in Sunday-school history; he stands at the dividing line between the old and the new, between the school as the informal fruitage of a basic religious necessity and the school as a recognised institution duly fostered by the church. We can then divide this history into these two periods, First, the period of the Informal Movement, up to 1780; second, the period of Formal Institutions, from 1780 on. This chapter concerns itself with the first period.

Wherever there has been a revelation of God

and His truth men have felt the moral compulsion to tell the things they have learned to one another. This has brought together, either in the popular assembly or in the study group, those who were seeking and those who were declaring knowledge.

The moral obligation growing out of the privilege of receiving truth cannot be discharged by its loose and general proclamation alone; there has been general recognition of the necessity for training men in truth, for the work of the educator. As men have learned to know the manner and methods by which truth becomes the possession of the mind and the determining power in character they have applied these methods to the inculcation of religious truth. There has been the use, steadily growing, of the educational method. To trace the development of this idea, the coming of the Sunday school into its place as an educational institution, is to trace the history of the movement and to enter into an understanding of its principles to-day. These two features indicate the genius of the Sunday school: the moral responsibility to impart religious truth and the recognition of educational methods as the best methods in the discharge of this responsibility.

*I. In Old Testament Times.*

There are many instances of the working of this principle in the Old Testament. They are fairly

represented by the familiar injunctions in Deut. 4:9; 11:19-20. There is little mention of formal assemblies, outside of the family, for religious instruction, the most notable being that in II Chron. 17:7-9, in the account of the educational commissioners sent out by Jehoshaphat, and the discovery and endeavours made by Josiah, (II Kings 22, 23.) Failing to find definite, specific institutions for the religious education of the youth we must not forget that this was the duty of every parent, a duty that in the best days was strongly emphasised, nor that in certain instances, as in the family of Ahab, tutors were provided for this purpose (II Kings 10:1-6.)

But the most important event in Old Testament history directly connected with the development of the Sunday school is that narrated in Neh. 8. Ezra's popular assembly was the beginning of a propaganda for popularising the Scriptures. As it spread there appeared the necessity for places of meeting in which the people might be instructed in the writings; then came the adoption of an institution with which they had become familiar in their exile, the synagogue. This is the institutional link between the religious education of the Hebrews and the Sunday school of to-day. "With its rise," says Wellhausen, "the Bible became the spelling-book, the community a school, religion an affair of teaching and learning."

*II. In Inter-Biblical Times.*

The synagogues increased in number until they were to be found in every village. It is said there were at least about four hundred in Jerusalem alone. They grew in importance and became the school-houses; each having its teachers, until every village also had its teacher or "doctor of the law"; see Luke 5:17 (R. V.) Fourteen different words are used by writers of this period for schools. A system of elementary schools was later established. In all these schools the principal text-book would, be, of course, the Scriptures.

*III. In New Testament Times.*

Three kinds of religious schools are found amongst the Jews: elementary, synagogue schools, and the groups for higher instruction under such teachers as Hillel and Shammai. The curriculum embraced the Scriptures, the Mishna, interpretations and traditions of the law, "Keeping the Commandments" and the Talmud.

In this period we find Jesus, the founder of instruction in the Christian religion, who "went about teaching" (Matt 4:23), and who, in the training of the apostles, gave a wonderful exhibition of a religious school, leaving us his final injunction, "Go teach."

The references to the manifestations of the principle which lies at the basis of the Sunday school in later New Testament times are too numerous to

recite. The student may consult, for example, Acts 5:42, 17:11, 28:31.

IV. *Early Christian Centuries.*

The Apostles were teachers. Christianity spread by teaching. Individual Christians went everywhere "teaching the word." The synagogue plans were adapted to Christianity. Before the end of the first century classes and catechetical schools in the Christian religion were in existence. Children were brought into church relations as catechumens at the age of seven. The instruction of the young in doctrine became the duty of every church; we have but to mention the names of the leaders in this work, Clement, Origen, and Augustine. The Church Councils required pastors to maintain schools for religious instruction. (See Canon of the Sixth General Council of Constantinople.) In principle the school was, through this period, a missionary agency.

*V. The Mediæval Period.*

Through the dark ages the church alone, by biblical and theological instruction, and later, through liberal education, kept the lamp of learning burning. The outstanding features were, the rise of the Universities, the monastic schools, travelling teachers, the Bible schools maintained by the Waldenses. It has been well argued that the decline of the teaching ministry of the church accounts for the general failure of her work. Certainly the

bright spots are those where teaching was maintained. Through this period the school was a preserving agency.

*VI. The Reformation Period.*

Luther urged the need of schools in the churches and himself prepared two catechisms for their use. Calvin did the same. The General Assembly of the Church of Scotland, in 1570, ordered the second service on each Sunday to be given to the instruction of the children in classes and by means of catechism. The Church of England, in 1603, also required this of its ministers. The Roman Church was quick to see the value of this kind of work and to adopt it; they have since given more attention to the religious education of the children than any other body. Christopher Borromeo, bishop of Milan, established a large number of Sunday schools, some say 700, having 40,000 scholars. History now begins to record a very large number of schools for doctrinal instruction, meeting on Sunday and also in the week. It is difficult to separate many of them, as agencies, from the regular institutions for education; this will be understood when we remember how large a part of secular education was given to religious subjects, and how, indeed, the religious forces were the ones keeping all the educational agencies alive.

In North America we recall at once the familiar

picture of the Puritans meeting on Saturday afternoons for catechetical instruction. But, not counting such activities as these, there are undeniable records of what may be properly called Sunday schools, since they met on that day and for the definite purposes of a religious school, studying the Bible, in over twenty different places in England and North America between 1670 and 1780.

Tracing the gradual development of the essential principles of the Sunday school from the beginning we are able to see, First, the realisation of the need for popular religious instruction; second, the use of the Bible in this instruction; third, the gathering of people together in groups for religious instruction, the groups gradually forming themselves into institutions organised for educational purposes; fourth, the use of the unusual opportunities afforded by the day of rest; fifth, the recognition of the period of childhood as determinative in character, and, therefore constituting the period in which religious education must be received; sixth, the adoption of this work by the church.

## III

## THE HISTORY OF THE SUNDAY SCHOOL IN THE SECOND PERIOD

The second period of Sunday-school history may be called that of Formal Institutions. It began when the principle which was operative in the first period gave birth to a definite institution.

The familiar date, 1780, and the work of Robert Raikes marks the beginning of the modern Sunday-school movement. For a century or more before this there had been many individual and some associated efforts to teach the Bible, both to children and to adults; but there was lacking any general conviction that this work was a part of the duty of the church; there had been no sense of a common Christian obligation. The efforts had been simply the results of individual conviction. The second period witnessed a gradual awakening to a sense of duty, to a responsibility for the religious education of the young.

There are four easily distinguishable steps of progress in the history of the Sunday school in this second period. They are: First, the exploitation of the idea by Robert Raikes; second, the adoption of the school by the church; third, the develop-

ment of the school by means of associational organisation, and, fourth, the recognition of the school as an educational institution.

*I. The Work of Robert Raikes.*

With Raikes (1735-1811) this work began where it ought to with all, in an interest in and concern for the untaught for their own sake; he simply desired to do them some good; it was some time before the plan of teaching religion developed in his schools. In Gloucester, England, he gathered destitute, unschooled children into a house on Sunday and began to teach them the elements of a secular education. In 1780 he engaged the house of a Mrs. King, securing her as his first teacher at the salary of one shilling and six-pence (36c.) per Sunday. Other teachers were secured, and for this sum they are said to have worked seven and a half hours.

But the importance of the work of Robert Raikes did not consist in the inauguration of these schools in Gloucester; others had done the same thing elsewhere; its value lay in the agitation which he began in 1783 for the establishment of such schools everywhere. He was a printer and publisher, and used his press and paper in the service of his type of Sunday school. But he did not do this rashly; he worked three years with his own schools before he published an account of them in his paper, the *Gloucester Journal.* The many

inquiries he then received led to the publication of his plans, first in the provincial papers and then in some London magazines. His plan was widely adopted. The schools were called "charity schools." They gave their attention principally to general instruction in the rudiments of learning, for they were obliged to take the place of any public school system. Without doubt these schools gave birth to the modern English system of common elementary schools. Many of his type of "charity Sunday schools" still exist in England; there are Sunday schools, especially in the North, where adults may learn to read and write, matters concerning which they would know nothing without these schools. The English people have never entirely overcome the notion that the Sunday school is for the destitute classes only.

Raikes' schools met with bitter opposition in some quarters, especially from the clergy. But he advocated them everywhere by means of the press, and in 1785, in London, the Society for Promoting Sunday Schools was organised. This Society paid out in its lifetime $20,000 in wages to Sunday-school teachers.

*II. The School as a Church Institution.*

It is hard to trace in the United States any marked impetus given to Sunday schools through the work of Raikes. Schools were meeting before his day and continued to meet in growing num-

bers. Records are held of schools in Massachusetts, Connecticut and Virginia even prior to 1780. Their distinctive features, however, were that they were more truly Bible schools; they met for purposes of religious instruction, using as text-books either the Bible or the church catechism. They early differed also from the schools of England in that they came directly under the fostering care of the churches and were soon adopted by them. While some of the bishops of England were fighting the schools in their country the Methodist Conference at Charleston, S. C., was adopting resolutions favouring the organisation of the schools. In the United States the classes gathered in the church buildings. Before long the need of definite courses of lessons was felt and these were prepared by the churches, first by separate organisations, and later by denominations. The idea of the school as a church institution, the particular instrumentality or activity through which the church could teach the Bible and train its children in the religious life, was the most important single development ever made in Sunday-school history. It was for long peculiar to this country and may be properly called the American Sunday-school idea.

*III. Development by Associational Organisation.*

The next important step in the United States was the result of a growing sense of unity which

brought the workers of the schools together in definite organisations for the promotion of their work. Many gatherings were held, particularly in the East, for the discussion of plans. These led to formal organisations, and from this time the development of the schools may be traced by the *Progress of Organisation.*

The first general organisation was "The First Day or Sunday School Society of Philadelphia," constituted January 11, 1791. This body is still in existence. Later came The American Sunday School Union, organized in 1824.

The American Sunday School Union is the outgrowth of the "Society for the Institution and Support of First-day or Sunday Schools," and the Philadelphia "Sunday and Adult School Union." The former was organised in Philadelphia on January 11, 1791, growing out of several conferences on the part of those most deeply interested in the moral and religious education of the ignorant and poor. Several similar organisations having come into existence, it was seen that they could well cooperate, and on May 27, 1817, the "Sunday and Adult School Union" was formed. This organisation entered on a gradually extending work of founding and maintaining schools where the reading and writing of the Bible was taught on Sunday, until it had in its care 723 schools. It was then determined at a meeting of delegates of this

and other societies, on May 25, 1824, to make the movement national and to organise it under the name of the "American Sunday School Union." The interest of this phase of Sunday-school history lies in the rapid development of the school under these organisations from a school where destitute children were taught to read and write the Bible by paid teachers to schools for Bible study by all, and in the influence which these societies had in promoting the general organisation of Sunday-school forces.

The most valuable work of the Sunday School Union has been its missionary enterprises. As it sprung into being from efforts to found schools in destitute regions, it has continued this work to this day. It gave birth to the Mississippi Valley movement; its schools are found, some of them strong churches to-day, in all the frontier regions, and through its literature it has been a promoter of Sunday schools in other lands.

As a result of the meetings of the Philadelphia organisation a national convention to consider the promotion of Sunday-school work was called and met in New York City on October 3, 1832. This was the first of the five national conventions which preceded the International Convention; these five gatherings were held: New York, May 23, 1832; Philadelphia, May 22, 1833; Philadelphia, February 22, 1859; Newark, N. J., April 28, 1869;

Indianapolis, April 16, 1872. This last convention formally adopted the plan of uniform lessons for all schools to be issued by the different publishers. This was the plan wrought out by Mr. B. F. Jacobs and by Bishop Vincent. It served an exceedingly valuable purpose in the days when the work of the schools was weak, when the organisation was but coming to its own. It marked an important advance of methods that had gone before, and met with as much opposition as improvements which have since been suggested also have had to meet.

The sixth national convention, held at Baltimore, May 11, 1875, became also the first International Convention; the organisation widened its field to embrace all the North American continent.

State organisations sprang into being during this period; probably the first to be formally organised as auxiliary to the national conventions was the State of New York, in 1857. Prior to this a number of States had had organisations of their own under the American Sunday School Union. In process of time the plan of development extended down until there are now many States having every county, city, and township organised with associations for interdenominational fellowship and co-operation.

Certain benefits have come to nearly all schools through the organisations which have been created.

The first has been the making of a literature on the lessons, on Sunday-school work, and on methods and pedagogy. Under the State and local organisations Institutes and Conferences have been made available to all. This has meant constant stimulation of teachers and officers, the comparing of plans and the dissemination of wise and tried methods.

*IV. The Recognition of the School as an Educational Agency.*

The Sunday school has come into a new place in the last few years. This has been due to several causes—to realisation of the importance of education, to the recognition of the primary and important place of religious education, to the discovery of and general acceptance of the findings of modern educational science, to agitation for the application of the settled results of this science to the Sunday school, to the determination to secure for religious education the very best methods and teachers and to make it fully as efficient as any other type of education. Concurrently with the organisation of the Religious Education Association there sprang up the widespread agitation for the training of Sunday-school teachers. Besides the training classes conducted by churches or by other organisations, there are many institutions which offer courses of study in religious pedagogy and in Sunday-school science, so that the workers

in this institution may be as adequately prepared for their work as is the pastor of the church for his. Learned men and leading educators no longer consider it beneath their dignity to be seen in the school, but, on the contrary, they are giving their best thought to the improvement of its methods and its curriculum.

The steps of development during the period of organisation may be traced, then, from a handful in a charity school to an institution for all classes, all ages, and enrolling about thirty milion students; from elementary, secular instruction to biblical instruction and to the whole curriculum of religious education; from a spasmodic or unrelated movement to a generally recognised department of church activity; from the loose aggregation to compact, well-organised and related institutions, from many chaotic lessons, through the one lesson adopted for convenience, to an orderly, complete, graded curriculum.

## IV

## PLAN OF ORGANISATION

By plan of organisation we mean the setting out of the relative places and duties of the workers, the gradations of the authority to be exercised and the divisions of the labour to be accomplished by those who are to carry on the activities of the school; the general scheme upon which all the work will be conducted. The plan of organisation for a factory will be different from that for a store, and both of these different from that for a school; but some definite plan will be necessary to all. Carefully prepared and properly executed plans of organisation have not a little to do with the success of any undertaking; they are essential to orderly, economical administration.

Great corporations spend much time, money, and the highest skill in perfecting their plans of organisation. Elaborate charts are prepared showing the relative positions of all in authority and the route from the lowliest worker, by way of the officers, to the head of the concern. Different officers are made solely responsible for their departments and they are answerable only to their chiefs. A haphazard, unorganised order would

result in confusion in a few hours; it would be business anarchy.

But there are many Sunday schools still in a state of educational anarchy; without leaders or followers, every worker a law unto himself, with the result of confusion, friction and ineffectiveness. The Sunday-school organisation must not be a thing that has somehow happened. We owe it to the institution, first, to carefully, deliberately, with the best skill and experience available, work out its plan of organisation, to determine the part each individual shall play in view of the ends to be reached, and, second, to adhere, with scrupulous fidelity, with closest respect for the rights of others, and with growing intelligence as to our own duties, to the part and place assigned to us. Every worker must have his definite, clearly understood duty, place, and responsibility.

Certain modifications enter in to determine the plan of the organisation:

*I. The Plan of Organisation will be Modified by the Purpose of the Institution.*

In the fullest sense of the word the Sunday school is an educational institution, remembering that education is the training and development of all the powers of the life to meet all the problems and to realise all the possibilities of the life.

Next, its special function is education in religion. If we remember that religion means right

relations with God, with man and with nature, that it means the perfect development of the character, bringing the man into his heritage and likeness as the child of God, then the dignity and the educational importance of this institution is manifest.

The school uses its first great text-book, the Bible, as its source of moral and spiritual information and inspiration. It may use other books and take other studies; but in the main it is primarily a Bible school. By this means it carries out the educational purposes of the church. It is a definite department of church activity, the school of the church, or the teaching agency of the church, obeying the commission, "Go teach." Its purpose may then be briefly stated as the execution of the duty of the church in religious education.

*II. The Plan of Organisation will be Modified by the Basis of Authority.*

The manner in which the affairs of any institution shall be administered depends on the authority governing it.

If the Sunday school is a department of the church, having grown out of the church and existing to serve the church and carry on its work, then *the church must govern the school;* the basis of authority will lie in the church. The church will pass on its plans, will elect or appoint its principal administrative officers, will constantly exercise oversight, will properly support, will as-

sist in every way, and will be the final authority regarding all questions arising in the school.

*III. The Plan of Organisation will be Modified by the Conditions of Operation.*

The conditions peculiar to the school are: it is manned by a corps of volunteer workers (except in instances at present rare); the attendance of its students is secured without physical, social or civil compulsion, and in the greater number of cases, without ecclesiastical pressure; it is at work, in most cases, only once a week, and then for but a short period.

*IV. The Plan of Organisation will be Modified by the Method of Work.*

Since the school is the institution for carrying out the educational work of the church its method will have to be mainly that of *teaching.* Here the work of the school, the spiritual culture of the student and his equipment and training for service in the kingdom, is accomplished principally by teaching. Other divisions of the church will use other methods; but teaching is the method of the school.

With these modifications in mind we may say that the Sunday-school is *an educational institution, meeting once a week, under the direction of the church, engaged in teaching religious truth and training in Christian character and service.*

The characteristic of an educational institution

and the plan of work by teaching are the all-important determinative factors in Sunday school organisation.

Wherever, under these conditions, you have a group of persons engaged in teaching religious truth you have a Sunday school. Often, as in mission schools or those on the frontier, the factor of the church will be absent.

Wherever you have a group of persons engaged in teaching one general subject there will be a Principal, a leader, or Principals directing the work. All other offices and officers grow out of, and are related to the work that these two, Principal and teachers, have to do. The order will be somewhat as follows, with substantial modifications, according to individual conditions:

The Superintendent, or Principal, as the director of the work of teaching, having general oversight of the exercises and activities of the whole school. Sometimes there are Assistant Superintendents; usually, however, this is an empty office, tending only to embarrass the school machinery. The Superintendent comes into direct relation to the

Division Principals, each in charge of a Division, engaged in directing the teaching work thereof, and overseeing its activities. Directly reporting and responsible to these are:

The Teachers. These are responsible for

their classes, each for his own little group alone. The teachers constitute the keystone of the school. The foregoing are the absolutely essential officers of the school, the number of each being dependent on the size of the school.

There follow certain other officers, usually having relations to the school as a whole, the servants of its general activities.

THE PASTOR, as the representative of the church, is the pastor of the school. While the execution of the work is committed to others he has the same care for this department of church work as for any other. In some schools he is placed at the head of a strong committee on Church affiliation, or on Spiritual work. In others he teaches a class of teachers.

SECRETARIES, as assistants to the work of teaching, by keeping the records of attendance, work, standings, grades, etc., of all students, and the work of teachers.

TREASURER, promoting the work of teaching by securing funds.

ORGANIST and CHORISTER directly contributing to teaching by leading in worship.

LIBRARIANS, supplementing work of teaching by literature.

USHERS, DOORMEN, MESSENGERS, aiding in work of teaching by care for physical comfort, order and economy.

Interwoven into these there will be such COMMITTEES as may be needed.

All these, like the teachers, are directly responsible to the Principals, that is where they are Secretaries, Treasurers, etc., of divisions; where they serve the whole school they would report to the Superintendent.

DEPARTMENTAL OFFICERS. Certain phases of Sunday school work are usually correlated to the general work by setting up special departments for them. Thus the extension work of the school, the study of the lessons in the homes, or in other places by those who are unable to attend the regular sessions, is in charge of the Home Department. This department will have a Superintendent, reporting directly to the Superintendent of the whole school, with such assistants in messengers and secretaries as may be necessary. This also applies to the Cradle Roll Department; the simple purpose here being to identify the children with the school as soon as they come into the world by enrolling their names, observing their birthdays, enlisting their parents and co-operating with them in bringing the child to the school when it has reached the proper age.

Some schools have a Teacher-training Department which not only cares for the classes which, in the regular grades, are preparing for teaching, but also promotes the organisation and cares for

the conduct of such classes meeting during the week. This work is considered more fully in the chapter on TRAINING THE WORKING FORCES.

The organisation of these departments must not be confused with those divisions of the grades in the school which are sometimes called departments, as Primary Department, etc. To avoid confusion it is much better to call these larger divisions of the school by this name, that is, for example, Primary Division, etc.

THE ADULT DEPARTMENT. Within the past few years there has sprung up a new force in the Sunday school, that of the organised activities of young men and young women. If there has been a decline in the direct value and activity of the young people's society it has been more than counterbalanced by the development of interest and service of young people in the school of the church. Perhaps the emphasis properly laid by the young people's societies on the necessity for trained service has led the force of the movement to apply itself to the school.

There are, however, in what is known as "the Adult Bible Class movement" tendencies and promises so important to the Sunday school as to deserve our careful consideration; a separate chapter is therefore devoted to this department or phase of Sunday school work.

In considering the relative duties and responsi-

bilities of officers it is well always to remember that while there may be degrees of authority and differences in positions there is no difference in glory, if but fidelity mark the work. There must be degrees of authority and differences in position and duties if the work is to be accomplished efficiently and without friction. It may well be the duty of all to endeavour to bring all the working forces into right correlation, so that each may co-operate with all others and all together produce the best results.

There are certain unifying forces which must run through all the organisation. Some of these are: First, A strong sense of a single, worthy aim, a truly noble *esprit de corps*. Second, A spirit of mutual forbearance, sympathy, and deference, the spirit of the great Teacher. Third, The use of practical means of bringing together the workers and organising the forces, such as (*a*) Frequent division conferences, for all the teachers and workers in each division; (*b*) Conferences for all the workers in the school; Teachers' Meetings; (*c*) Gatherings of the School Council, or Faculty, in which representatives of each division, or it may be all the teachers, discuss the work of the whole school; (*d*) The Pastor and the Superintendent as the personal unifying factors of every division and in every activity of the school; (*e*) The conception of the school as an educational

institution; recognising the great work it has to do, teachers must see the dignity of their positions; they will cease to play at Sunday school and begin together to do real, painstaking work; they will endeavour to make all the parts of their work fit together for the properly proportioned development of the student's religious life.

We have spoken only of organising the working forces of the school, the teachers and officers; but no organisation can be complete without the consideration of the scholars. So far as the greater number of the problems connected with their organisation are concerned, they are discussed in the chapters on RECRUITING STUDENTS, and GRADING THE SCHOOL. It is, however, well to remember that in this organisation the student must grow into a part in its management and maintenance. This school exists not only to send out people who are well informed in biblical history, chronology, and ethics; it exists to lead into Christian life and train for service in the Kingdom of God.

To accomplish the work of training for this life and service it must seek out and use every possible opportunity for the child's natural self-activities to express the things he is learning. There is such a thing as a *pedagogical organisation* of the school, one that provides for the child's learning by doing. Not alone may he learn by doing the different things devised and known as

"manual exercises," * all usually excellent in themselves, but also, by doing service in the school. Each student can early be brought to feel his share in the activities of the school without at any time weakening its authority over him. Such a co-operation will have its effect on him in preparing him for yet larger usefulness and, also, in so identifying him with the institution that he will find it hard, should he ever be so inclined, to break the ties of association and service binding him to it. Good common sense, with some understanding of child-nature, will be needed in so planning the organisation that the student may have an educative share in its work; they must not be made to teach while still needing to be taught; they must not be given authority; they must learn to obey, to serve, to appreciate the helpfulness of helping. Their place of service must grow larger as they advance in the school.

The plan of organisation outlined above would appear on an "organisation chart" somewhat as follows:

* See chapter on MANUAL METHODS.

SCHEME OF ORGANISATION

THE CHURCH

GENERAL SUPERINTENDENT

Assistant Superintendent

General Secretary

Secretary of Enrollment

Treasurer

Chorister

Librarian

Committees

Ushers, etc.

Principal of Div. I "Kindrgtn"

Assistant Secretary

Teachers

Principal of Div. II "Elem'ty"

Assistant Secretary

Teachers

Supervisor of Instruction

Principal Div. III "Secondary"

Assistant Secretary

Teachers

Principal of Div. IV "Senior"

Assistant Secretary

Teachers

Supervisor of Instruction

Principal of Div. V "Adult"

Assistant Secretary

Teachers

Supervisor of Instruction

Principal "Home Department"

Secretaries

Messengers

## V

## OFFICERS AND THEIR DUTIES

THE last chapter discussed the place of each officer in relation to all the others and in relation to the scheme of the whole school. Here we are to take up each officer separately and consider his qualifications and duties.

*I. The Superintendent.*

A. HIS QUALIFICATIONS. First of all will come high moral character. Nothing will take the place of this. At the head of an institution for the formation of Christian character he must show the Christian life as one of clear rectitude, transparent purity, ennobled manhood. He should be not without experience in the Christian life; no matter how earnest and sincere the man may be this is not the place for the raw recruit; he must learn to follow before he can lead. He should be a graduate of a Sunday school, possessed of sufficient biblical knowledge to enable him to wisely direct its teaching, though it is by no means essential that he shall be a graduate of a theological seminary. He will certainly need an understanding of at least the elementary and fundamental prin-

ciples of education. It should be his business to acquaint himself with the principles of teaching that he may be a sympathetic, wise leader of teachers. It is scarcely necessary to speak of his need of executive ability, the power of organisation and execution, though this is often disastrously lacking. He should know how to lead, how to get others to work, how to smooth out ruffled feelings and reconcile differences. He needs the three elements of good temper, self-control, sympathy and hopefulness.

B. His Duties. To direct the general activities of all the divisions of the school. This will be accomplished through his division-officers, but not through them alone; he will seek a first-hand knowledge of every detail and of every individual. No time will be lost that is spent in learning to know by name and circumstances every scholar. He must be more than a cold, formal director of others. His life should run through every part of the school and all feel its power. Educational and executive qualifications are worthless without that love for folks that will force him to know and win all, while many other deficiencies can be supplied if this abound. He should visit every room and class, not to interrupt, but to familiarise himself with all and with the work of all. He must constantly watch for plans and opportunities of improvement. On him rests the duty of keep-

ing the school keyed up. He oils all the machinery. He must also keep in touch with the best approved educational methods. Nothing is too good for the Sunday school. Let him learn to seek the best, avoiding the meretricious, the spectacular, and lead his school into effective service. He must be the advocate of the school to the church, together with the pastor presenting to the official meetings its claims on the financial and moral support of the church.

C. His Dangers. He is in danger of an enthusiasm as refreshing as the morning dew at the beginning of his term, but no more enduring when the day of difficulties sets in. A few superintendents are consumed with their own dignity. Others become petrified in themselves and cemented to their positions. Many are conducting the school under what would have been a good plan when they were young; they are a decade late. Still others spoil the best plans by too much attention to trifles; they are fussers, hurrying hither and thither, often making more noise crying "Order! Order!" than all the other disturbers put together. For these defects there is usually but one cure, retirement. No sentiment attaching to a superintendent should impair the efficiency of the school.

D. How Chosen. Usually by the church; never without careful consideration; often upon nomina-

tion by the school faculty or the church committee on education; never by the vote of the school.

E. Term of Office. If the church or the committee selecting the superintendent but use proper care, seeking, with the good of the school as their sole motive, for the best man, there can be little danger in giving him at least a year in which to work out his plans and to "make good." The number of terms he should serve must depend principally upon his continued fitness, his growing ability. Never should a man be retained in this office for fear that failure to re-elect him would hurt his feelings. The efficiency of so important an agency as the school must ever be paramount to any man's feelings, no matter how large they may bulk in his perspective. A good man will not desire to retain an office as an honour when he can no longer discharge its duties properly. But a thoroughly good man may not always know his weakness and failure; yet the school must not be sacrificed to him.

The superintendency has been the training-school of some of the most capable and widely useful leaders of Sunday school service in the world.

F. The Paid Superintendent. So large are the interests, so intricate the activities, so manifold the demands of many modern schools that few men are able properly to oversee them and to con-

duct their own affairs. Besides this there has come about a recognition that the work of the Sunday school as an educational institution calls for expert, specially trained ability, that in the larger schools the leader ought to be an educator especially trained in religious pedagogy and in modern Sunday-school science. We therefore find schools of religious pedagogy, giving courses in the special work of the superintendent and the school worker, while many theological schools are offering similar courses for those who desire to take up this work. Schools are engaging capable men and women, graduates of these institutions or of the school of experience and special training, and paying them salaries for service as superintendents. Sometimes the school still retains its volunteer superintendent while employing the salaried worker as Sunday-school director. In other cases this position is combined with that of Assistant Pastor.

*II. Division Principals.*

These officers, sometimes called Assistant Superintendents, or Superintendents of Departments, each have direct charge and oversight of one division of the school. For his division each is immediately responsible to the Superintendent. The qualifications of the office are about the same as for the superintendent, remembering that their duties lie in a smaller sphere. The office must not be regarded as a minor one, for the success

and efficiency of the division will depend on its principal. He must know just what is being done in every class, at all times; he must foster every interest, inspire every teacher, and cause the machinery of his division to move smoothly and to turn out good work; he must be ever on the alert to institute improved methods, to raise the standards of teaching and increase the efficiency of his division. The position makes a splendid training school for the general superintendency, and from it the latter office should often be filled.

The term of office should be of the same length as that of the superintendent, save that the latter should have the power to remove any principal after consultation with the pastor. Probably the wisest plan for the election of division principals is to have them nominated by the superintendent.

*III. Teachers.*

The qualifications of the teacher and his duties, so far as they concern the organisation of the school, are discussed in the chapter on CLASS WORK; of course the whole subject of the work of teaching could be fully treated only in a discussion of pedagogy. Teachers should be chosen or appointed by the Superintendent in conference with his Cabinet. In a graded school their term of service with a class will be co-extensive with the stay of that class in the teacher's grade. The

term of service in the grade will depend on ability to do the work there. Superintendents ought not to hesitate to take the attitude that a teacher's continuance is conditioned on ability to do the work. It is true they are voluntary workers, but even that does not confer on them the right to offer in religious service that which would not be accepted elsewhere. Expect your teachers to fit themselves and they will meet your expectations. People are usually up to the mark we set for them. (See the chapter on TRAINING THE WORKING FORCES.)

Usually women should teach infants, young children, girls, and women; men should teach boys and men. Women may well, indeed, for many reasons, best teach all up to the beginning of the period of adolescence, say up to thirteen or fourteen. The nature of the child is best met by that of the feminine and maternal being. But, for boys from these ages on, there is deep and fundamental necessity for the virile life of a man. The best of women cannot meet the needs of the boy's nature; the best of women may work harm to him at this period. Only a woman can know the nature, the heart, and experience of a girl; only the man those of a boy, and it is upon these that the teaching must be built. Very largely these arguments also apply to the adaptation of the teachers for young men and young

women. Under no circumstances should one of an opposite sex be placed in charge of such a class in the expectation that differences in sex will attract and hold.

*IV. General Secretary.*

The General Secretary should be elected or appointed by the church. He keeps accurate record of all the business, statistics, and history of the school. In the large school the details for his records will come up to him through the Division Secretaries. He enables the Superintendent to keep his finger on the pulse of the school. He is able to render valuable service by readily furnishing accurate statistics to the larger Sunday school organisations, such as the state Association, or to others seeking information. He also keeps an accurate record of business transacted at the executive councils and similar meetings.

*V. Corresponding Secretary.*

Many schools find it worth while to have one who will, without pay usually, do the work of a stenographer on school business, conducting not only the general correspondence of the school, but also that between the officers and the scholars, as sending out notices to absentees, sending reports to parents, etc.

*VI. Enrollment Secretary.*

This officer keeps the record of all who belong to the school, entering their names on their ad-

mission, often determining their grades or classes, and keeping the records of their standings and promotions through the school.

*VII. Division Secretaries.*

These are needed only in the large school, to gather the statistics from each division and report them to the General Secretary.

*VIII. Ushers.*

Not patriarchs in frock coats, but friendly young people who will welcome strangers and particularly new scholars, conduct them to the Enrollment Secretary, assist in the movement of classes, the discipline of the school, the arrangement of seats and partitions, guard the doors during worship, and assist the Superintendent in opening and closing the school. The office offers fine opportunities for engaging the activities of young men, and keeping them in the school; they like the work.

The *Treasurer* and the *Financial Secretary* are treated in the chapter on FINANCES; the *Librarian* in that on LIBRARY; the *Chorister* in that on PROGRAMME.

*IX. Committees.*

The most important will be that which may be known as the *Cabinet* or the *Council;* the name is immaterial so long as it stands for the group of executive officers who counsel together on the interests of the school. Such a group is much more

capable of settling many questions than the whole school of undisciplined minds; often it serves an excellent purpose in thinking out and setting before the teachers plans for the school. It must never degenerate into a Star Chamber.

Other useful committees would be such as *Worship, Benevolence, Instruction*—having care for the course of study—*Library, Edifice, Special Programmes,* with such others as may be occasionally needed for special duties.

These committees may usually be selected at a Teachers' Meeting.

*X. Departmental Officers.*

In such departments of work as the Home Department and the Cradle Roll, with whatever others may be needed, there is usually work for a Superintendent or Director and a Secretary-treasurer, each of these reporting directly to the Superintendent of the school. Under them there would be such assistants, as messengers and visitors, as their work may need.

*XI. Installation of Officers.*

The church can well afford to give one of its regular services to magnifying the office it confers on its Sunday-school workers. On the first Sunday of the school year all the officers and the teachers should be publicly installed. Let the exercises take place at the hour of the morning or the evening service; let them be thoroughly dignified in

character, with the pastor's sermon and all the service arranged to remind of the Sunday school, to deepen the sense of its importance and to turn the minds of the people to a sense of the need and value of religious education.

## VI

## THE PASTOR IN THE SCHOOL

The best schools are usually those which the pastor understands best and serves most intelligently. The need of the present is pastors who will appreciate the school, who will realise that from the school comes the church, that the school is making Christians during the only time of life in which any large numbers are made, who understands that it is better to keep one young life, with its unused stores of usefulness for the kingdom, than to win back many worn-out lives. The seminaries are to-day training pastors who know these things and who, a matter of no less importance, understand the educational principles of the modern school. If the pastor appears indifferent to the school, let some one quietly make him a gift of a book or books that will quicken his appreciation of its importance, and lead to an understanding of its principles. Let others send him to the great conventions where such things are discussed. Let him be brought by every means into closest touch with the present widespread and mighty movement for modern, effective religious education.

That he may give his best service to the school

it is not often necessary that the pastor be given a class regularly, neither is it wise for him to become the superintendent. His is the wider work of watching, inspiring, teaching others, being indeed pastor of the school.

*I. The Pastor's Place in the School.* It should be clearly understood that he has a place and that, first of all, and determinative of any work he may do in the school, his place is that of *Pastor of the school.* He is its spiritual head. The school is in the church, not outside; he is as much its pastor as he is pastor of the church when it gathers for worship. It rests with him very largely whether he will take this position, and so unify the school with all other activities of the church. There are few schools unwilling to give the pastor every opportunity to shepherd them, and to direct all their spiritual life. When we have passed through an examination of all the personal elements that go to determine the success or failure of the school, we come at last to the pastor; the teachers may be the root of the matter, but the pastor has the business of nurturing the root. Given the pastor who thoroughly understands the business of the school and believes in it, he will find a way to organise it aright, and to discover and train the efficient workers. In nearly every case, the truly successful school has in its pastor a man who is truly the pastor of the whole school.

The pastor should have literally a place in the school, that is he should be present whenever possible. Since the school meets on his busiest day, it may not be expected that he will do the same work, nor always be able to give the same time to the school that can be given by those who have no other exacting duties. He may not always teach a class, or, if he does, he may not always be present at the opening and closing exercises. The school officers must not ask too much of him on this day. But the wise pastor will see in the school his largest opportunity. Nowhere does he come closer to developing lives; nowhere can he lead his people in more practical or valuable work. Here in the school the church of to-morrow is being determined; here also, through the service of its officers and teachers, the church of to-day is being moulded; the best people in the school are the best people all through the church. With less effort, with greater economy, in a more natural manner the pastor may here build up his church.

*II. The Pastor's Problems in Relation to the School.* The truth is that the principal problems that perplex the pastor here are due to his ignorance of the exact purpose of the school; he has never thought out carefully just what the school is for, and how it should be organised to carry out its purposes. He has accepted the institution as one which he found on the ground; he

assists in its continuance because it would not do to disturb such a time-honoured institution. He often needs, much more than do his officers, a course of study in Sunday school principles, particularly as to its organisation and management. Then, too, other problems arise because, while this is a teaching institution, the pastor has had no training as a teacher; he is ignorant both of general pedagogy and of religious pedagogy. He is trained to preach, and that is quite different from learning to teach. He, therefore, needs grounding in the elemental principles of pedagogy. No pastor can tackle the problems of his school, no pastor can successfully co-operate with the intelligent workers in his school, unless he shall take the time to acquaint himself with these things. Sunday-school administration and even its spiritual oversight—for this cannot be divorced from its practical government, cannot be acquired by intuition—is not so easy as to be accidental. There are certain practical problems, however, which are not entirely settled by a knowledge of pedagogy or of administration. For example, there is the relation of the school to the services of the church, as to time, continuity and harmony. His own conduct of the church services must be so punctual in beginning, and so regular in closing, that he can properly demand of the officers of the school that they shall so open and close as not

in any way to infringe on the time for the church services, and in such a manner as not to disturb these services by the noise and confusion of scholars leaving the school, when it is held before the church, or assembling, when it is held afterward. It is possible to utterly defeat the purposes of both departments of church work by lack of co-operation, in following clear-cut schedules and in securing orderly dismissal both of church and of school. No effort is wasted that secures harmony here.

Closely related to the above is the general problem of fitting the school into the whole life and work of the church, to make it definitely the great agency of the church for the spiritual development of the young and for the religious education of all. The pastor will find the school increasingly valuable as he realises and uses it as an opportunity for training his people, especially those who are young, in Christian service.

An important problem is that of holding the balance of the school, keeping it to its true work and its right place in the church, watching to see that over zealous and often ignorant, or hard-working persons do not acquire power in the school. A man with some axe to grind, or with some peculiar notion which he has allowed to acquire almost the sole control of his brain stock, even the evangelist or the missionary, may practically wreck

a school by being given full liberty therein. The pastor must not allow the school to drift along without his supervision, or he may wake up some day to find that it has been a school educating his people altogether away from the church.

This suggests the responsibility of the pastor for the doctrines taught in the school. Practically this is not so serious a problem as it seems to be; it becomes acute only in cases where deluded persons deliberately seek to instil harmful, disrupting doctrines. But certainly, as the spiritual head of the school, the pastor ought to know what is being taught. He will find that if false doctrine is anywhere being inculcated it will be the result of ignorance, as a rule, rather than of deliberate attempt to mislead. With those who come in as wolves in sheep's clothing he must cause severe measures to be taken. But it will be very seldom that he will need to move as in the prosecution of a teacher for heresy. Nowhere is there a greater demand made upon his tact, his Christian love and his powers of leadership than in this task of quietly, unostentatiously, almost imperceptibly, moulding the content of the teaching in his school. It is well to remember that it is much easier, as well as much better, to train your teachers in the truth than to have to undo and attempt to correct their errors; therefore the pastor will count it time and energy saved if he may conduct his

teachers through their courses of study in Christian Doctrines.

There is one other point at which he may properly and wisely engage in the work of teaching, that is with the class or classes of those who are at the age of crisis and decision. This age is specially treated in the chapter on CURRICULUM. The pastors who have made a study of this age have had a new world opened to them; they have come into the school, with a clearer conception of its whole work, to definitely engage in determining the lives of these adolescents. If there is anywhere that the pastor should be found teaching it is, not in the old people's Bible class, but in the class of boys and girls of fourteen to seventeen.

The pastor of the church must be truly pastor to every pupil in the school. Whatever the official relation of the child may be to the church, whether regarded as a member from infancy or not, he must have over that child the closest, tenderest, unflagging pastoral care. It is not those who have learned to walk in the way by their own wills, but those who are yet weak, the little ones, for whom the church should have the largest, deepest care. Unless the child be central to all her interests she will never win or hold the man. There is a very practical side to this; the child in the Sunday school has the same right in need, sickness, distress, anxiety, or trouble of any kind, to the

services of the pastor as belongs to any member in the church. How happy that relation where the pupils of the school regard the pastor as friend, confidant, trusted, well-loved, shepherd of their lives.

*III. The Pastor's Preparation for Service in the School.* One of the most promising signs of the times is the fact that the pastor is now being prepared in the theological seminary for his place as pastor of the Sunday school. A number of seminaries now have chairs of "Religious Pedagogy"; some are entitled departments of Sunday-school Methods; others have regular courses of lectures given by specialists on the work of the school, the principles of teaching, etc. At these schools and at others institutes and conferences are also conducted on the general subject of religious education, or on the special work of the school. Some schools of theology endeavour to lead the students in practical work in the Sunday schools of the city. That all these things are but beginnings we can well believe. It will not be long ere it is recognised that no man is fitted for the work of the pastorate who has not given to the work of the Sunday school an amount of time, study and practice proportionate to the place which it must hold in the general activities of the church.

The pastor may also widen his usefulness and continue his preparation—since all preparation

must be practically perpetual as one's work develops—by keeping in touch with the organised Sunday-school work, by attending conventions and conferences. He is very unwise if he affects to despise gatherings of Sunday-school workers as being "perhaps useful but altogether amateurish." A pastor may often learn more by attendance on a conference or institute, where earnest, practical people are engaged in study and discussion, than he could acquire in many days of stretching his feet under a desk. He will be surprised to discover the amount of work being done by the Sunday-school people.

There is being steadily built up a wonderful treasury of literature on religious education in general and on the problems and practice of the Sunday school in particular. The pastor cannot afford to neglect the modern works on religious psychology; there are half a dozen of these that ought to be in every minister's library. He cannot afford to go without the works discussing the moral and religious education of children; he needs the books which deal with the Sunday school as an educational institution. True, there are always more "indispensable" books than a man could buy, even should he devote all his salary to literature. But he must select the best. The school would find it a good investment to present him with the best. Better still, purchase them for

the school library, asking the pastor to read them first. Then there is the current literature on the subject in good periodicals dealing with the principles of the school. If he would serve worthily, let him here, as in other departments, give attention to reading.

The best preparation of all is that gained in the work itself; the pastor, like the pupil, must learn by doing. He who comes to the school willing to learn will soon be worthy to lead. Whatever investment of himself he makes here will return to him many fold. He who sows in the Sunday school reaps bountifully all through the church.

## VII

## ORGANISING THE SCHOOL AS AN EDUCATIONAL INSTITUTION

*I. The Educational Aim.*

EDUCATION is the leading of a life, through the development of its own powers and by the discovery of self, of fellow-beings and the universe, into the highest possible personal character and into perfect adjustment to and service in the world. The immediate aim of the Sunday school is the Christ-like service and character, the development of the growing life religiously, spiritually, into true character and worthy service.

The educational aim does not invalidate the evangelistic aim; it completes it. Sunday schools may be roughly classed into three groups: First, those having the statistical aim, seeking only to gather great numbers and to be able to report growth in large figures; second, the so-called evangelistic, seeking only to bring every pupil on some "Decision Day" to commit himself to church membership; third, those with the Educational spirit, seeking the full development of the pupil's religious life, which will certainly include the following of his Master and service in the

church. The school is the agency for educational evangelism, which is quite different from education instead of evangelism.

The educational aim swings the Sunday school into that great advance movement, the impact of which every other agency of education is feeling, that for which Pestalozzi, Froebel, Spencer, and Horace Mann have stood. The Sunday school, while seeking to do the most difficult of all work in education, as well as the greatest, has been too long endeavouring to do this work in absolute independence of the splendid contributions which reverent specialists and workers and investigators of long experience have been making to the science of education. But the Sunday-school worker today realises how much he has to receive from educational leaders, and how much help and advantage may come to the school from them.

The educational aim bridges the chasm which has existed in the child's experience between education in the day school and in the Sunday school. He learns that one is just as serious, as valuable, as serviceable as the other, that the day school is not the only one that means business. How much more the one may be worth to him than the other he may realise later.

*II. The Educational Aim Necessitates the Educational Method.*

One great principle will lead in the educational

Sunday school, that is, its adaptation to the life of the pupil, its obedience, seen in its methods, to the laws of the life of a child. We cannot teach until we have set the child in the midst and learned of him. We cannot lead a child out into life until we are ourselves willing to follow the laws of a child's life. You must follow the laws of steam if you would use a locomotive; and you must follow the laws of child nature if you would educate a child. If you want a later word for this principle you may call it *the genetic method.*

This will involve the constant adaptation of the methods of the school and of the material taught in the school to the developing life of the pupils. In other words the distinguishing mark of this type of school will be that it is what we call a graded school.

A. Why Grade the School?

(1) Because the pupils are not all of one age, nor of one degree of attainment. Gradation is recognition of and adaptation to facts already existing; the children are already graded by nature, by custom, and by school grades.

(2) The pupils are steadily developing in knowledge and in character. To teach all grades the same things and to teach them always the same things is to do them a grave wrong. Grading must secure orderly progression in study.

(3) In order that pupils and teachers adapted

to one another may secure the highest efficiency in each grade or division.

(4) Grading makes the school a definite, business-like institution, approximating itself to the value of the public school. It correlates all the child's educational activities.

(5) It makes possible definitely arranged courses of study in a cumulative, progressive order, corresponding to the life of the student.

B. What Grading Is.

(1) The classification of pupils according to their ages and capacities.

(2) The assignment of pupils to classes according to this classification.

(3) The arrangement of these classes in larger groups or divisions.

(4) The provision of teachers especially qualified for the work of each grade.

(5) The provision of material for study selected according to the needs of each grade.

(6) The promotion of pupils from grade to grade on the fulfilling of certain prescribed requirements.

C. How grade the Sunday school.

This is a problem not nearly so difficult as is usually supposed. Many fear to begin, their imagination conjuring up untold hindrances. Let the simple principle that gradation of the school is its adaptation to the fact of the student's gra-

dations in life be once grasped and the rest is easy. Failures have come only when the attempt has been made to force on the school some mechanical contrivance in a mechanical manner. Let the principle and the plan be fully understood by all workers; talk it over with them until all are in line. Then group your school carefully into its larger divisions; in the greater number of schools this has already been done. Then, working in each of those larger divisions, group up the students therein on some previously accepted plan of classification.

(1) *Determine the Basis of Classification.* Shall it be the pupil's or the teacher's whim (as in many schools), the pupil's age, his school grade, or his attainments in biblical knowledge? The principle of education being a principle of life, the basis of classification must be in the life of the pupil. For the great divisions of the school we find already marked out for us three great divisions of life:

(*a*) Childhood, the period of subjection and receptivity.

(*b*) Youth, the period of awakening powers, struggle, and determination.

(*c*) Manhood, the period of developed powers, experience, and usefulness.

A study of child-nature reveals certain lines of cleavage in the first two of these broader divisions.

Certain changes in the functions and mental powers seem to come at about the eighth year or the ninth, when children are in the second or third grade of the public school. A study of these changes would be possible only in a work on child-study. We can stop only to divide the first general period into two, which, for convenience, we may call the Beginner's and the Elementary. Then the second general period breaks itself up into the well-recognised periods of earlier and later adolescence, the line coming somewhere about eighteen years of age. This creates the divisions of the Secondary and the Senior.

We have to remember in discussing these divisions that the years vary greatly; children enter these periods at different ages according to the rapidity or tardiness of their physical and general development. This fact makes the age standard of class arrangement an unsatisfactory one, for it throws together children of unequal development. It also breaks up the class groups to which they are accustomed in their daily education. It is a difficult matter to determine just the precise stage of a child's psychological development. But we shall find that the processes of the public school come very close to classifying children exactly, grading them as they do on general capacity and ability. A fairly good working basis for Sunday-

school classification is found in the grade of the child in the public school. It has the advantage of strengthening the sense of harmony, orderliness, and unity—all important to the child—when he finds the same classification and general arrangement in the Sunday school as in the other school. Of course some modifications of gradation are necessary, owing to the latter school covering a longer period of life. But following this plan we have an arrangement somewhat as is indicated on the next page.

(2) *Determine the Basis of Promotion.* Since the Sunday schools have, as yet, no commonly recognised standards of biblical knowledge, graded schools will receive from the ungraded, and from those graded, also, students of varying attainments; and, since there will always be objection to purely intellectual tests, the advantage of grading and promoting on public-school grades is evident. It is well to hold examinations in the subjects which have been taught; it is well also, to give the scholar credit for regular attendance, for deportment, and for other items, and to make these credits count on his school standing. But do not attempt to promote on the basis of these markings, or you may shortly have confusion beyond remedy. On some certain Sunday of each year promote, with appropriate exercises, every pupil according to his public-school grade. At the

| Life Period | S. S. Division | Public School Condition | Approximate Age | S. S. Class Arrangement |
|---|---|---|---|---|
| a. Childhood | I. Kindergarten | Not yet in Public School | Up to 6 | Kindergarten work in large group or groups |
| | | A. 1st 2 grades " " | 6 to 7 | Primary work in smaller groups |
| | II. Elementary | B. Grades 3 to 8 " | 8 to 13 | Classes corresponding to the six grades in Public Schools. Subdivided, when feasible, into Boys' and Girls' classes. |
| b. Youth..... | III. Secondary | In High School or over public-school age | 14 to 17 | Follow High School grades. Those not in High School moving through grades year by year. Classes usually subdivided according to sex. |
| | IV. Senior | High School graduates and corresponding ages | 18 to 21 | 4 grades, Divided into Young Men's and Young Women's classes |
| c. Manhood. | V. Adult | | 21 up | Classes & Courses elective |

Classes in 2nd and 3rd division should have from 6 to 10 pupils in each. The minimum number of classes in this scheme is 17 but smaller schools would adopt it by reducing Div. IV to one class, and when necessary, combining any two grades in one. Large schools will have as many classes in any one grade as the number of pupils in that grade necessitates.

same time you may award certificates, or "diplomas," to those who, by faithful work and regular attendance, have earned over a certain percentage of credits. Let these "diplomas" or "Honours," as some call them, have nothing to do with the promotion of the pupil; make them, however, things highly desirable on account of the honour they confer in their awarding.

Promoting the pupils as they make progress through the public school, and on their graduation therefrom, regularly every year advancing them a class or grade, keeps the groups of pupils together through all their Sunday-school life.

(3) *Furnish the Machinery for a Graded School.* Two new officers will be necessary. First, the Secretary of Enrollment and Classification, who will assign new pupils to their grades as they are enrolled in the school. No well-ordered school will tolerate for an instant the custom of allowing pupils of the first three divisions to select their own classes and teachers. Second, a Secretary of Class-Marking and Honours, who will care for the records of each pupil, his class work, examinations, and other markings. In his care also will be the arrangements for the promotions of all pupils. Of course there will also be included in the machinery for gradation the separate class rooms and equipment discussed in Chapter IX, though these are not absolutely indispensable.

(4) *The Educational Aim will also involve the selection of material of study adapted to the different stages of development in the life of the pupil.* We have been too slow to recognise the principle of milk for babes and meat for men, in the Sunday school. We do not teach jurisprudence to babes elsewhere, nor compel adults to continue in simple addition. It will not do to say you can teach the same lesson to all and adapt it to each stage of development. That is a make-shift and involves unnecessary labour when there is at hand ample material well suited to each stage. Why twist a mature saint's lesson to a babe when the babe's lesson is equally accessible? The uniform lesson scheme did great things for the Sunday school by the economy it made possible in publication of lessons material; it put into every teacher's hand the "help"—which has since so often become a hindrance, a crutch causing lameness. But the International Sunday School Association now recognises the principle of the graded school and its necessarily graded course of study, in the offering of the three courses of lessons now known as the Beginners, the "Uniform," and the Senior, or Advanced.

Where each division of a school is small in itself, and where the facilities for better work are lacking, many will find in these three courses what they need. At any rate they mark an advance. But

the danger is lest departing from uniformity they still lack unity. Differing lessons for the grades is only a part of what is needed; the lessons must be adapted to each grade with a sense of orderly progression from one to another. It may some day be possible to have approximately uniform lessons for each grade, but the advantages of such a plan are in question. In the meantime, schools seeking the educational goal must work out their own graded lesson material, selecting from the great array of text-books offered those suited to each grade. After the Superintendent, the Pastor, and the Division Principals have determined on the grading of the school and the classification of pupils has begun, let a competent committee, consisting of persons who can be depended on both for good common sense and for educational sympathy and outlook, work out the whole course of study, carefully basing it on the developing life and needs of the pupils. They will find in existence many excellent graded courses; they must select from these and adapt to their own school, for it seldom happens that any one can be laid on one school in precisely the form in which it is used in another. We must not be afraid of work here, nor must we expect to secure success in a single Sunday.

Teachers will need to be trained in the use of a graded curriculum. For their direction and

counsel a well-qualified leader should be provided, one familiar with modern pedagogy and psychology, fitted by religious experience, and able to secure unity through his direction of all the work of the teachers.

(5) *The educational aim will enable the school to meet all the needs of the pupils as to religious knowledge.* There will no longer be a place for so-called "supplemental work" in a graded school. There are no things that are supplemental; if they are essential they must be integral. All such matters as the history, chronology, geography, even hymns, church history, and doctrine, will have their proper, natural places in a comprehensive course of study. The educational aim will not allow any part of religious knowledge and nurture to be neglected.

(6) *The educational aim will mean that the school will in every possible way help its teachers to secure the best* that modern psychology and pedagogy and biblical research has to offer. It will purchase and place at their disposal the best books; it will have a special library for its teachers. It will direct their reading; it will promote classes for their study. It will regularly examine them in their proficiency and their studies during the first years of their teaching.

The Sunday school organised as an educational

institution will mean the adoption of the principle of education as superior to mere instruction, of unity and development of study as superior to uniformity. It will mean the school pressing toward the mark instead of standing by some obsolete and long-since outgrown standard.

## VIII

## RECRUITING AND RETAINING PUPILS

THERE can be no school without scholars. All that has gone before has been with them in mind; organisation is futile except for the sake of those who are to be served by teaching. But organisation must have a place in attention ahead of the question of securing scholars; for it will be impossible to secure and hold pupils in a school which neglects its own efficiency; while the school which is well organised will, by its very power of usefulness, attract and hold.

THE IDEAL. The ideal of enrolment is that every person in the parish, including the adults, shall be enrolled in some Sunday school, working or studying, either in the school proper, or in the Home Department, or under some similar plan of Sunday-school extension. The goal as to attendance is that every person enrolled shall be either present at the school or accounted for by excuse for sickness, absence from the city, or studying elsewhere; that this shall be the condition every Sunday; and that there shall never come a time in the life of any one in which the Sunday school

shall not have a place in which he may either serve or be served.

The ideal is far from what most are expecting for the real; set your ideals high; the higher you aim the higher you will hit. But don't forget that ideals never realise themselves without much hard labour. The following are some suggestions on plans for realising this ideal in the matter of

*I. Recruiting Pupils.*

1. KNOW YOUR FIELD. Let the church or the school deliberately decide just what area it ought to consider as its field, from which it will draw pupils. Let every teacher and officer know exactly what this area is; talk of it as the field, or precinct of the school. Have a map of your field in the room where the teachers' meetings are held.

Next, KNOW THE PEOPLE IN YOUR FIELD. The school should have at least a directory of its own people, the attendants at its own church, in that field, together with the names of all who do not count themselves as belonging to any church. Such a directory may well be secured by the different schools of the district uniting to thoroughly canvass that district, going to every house and securing the names of all therein, together with facts as to the ages, sex, and Sunday school affiliations of the children. By setting aside one day for this, setting a large number at work, and carefully mapping out the area into small districts, this may be

done with ease. It should, however, be done also with accuracy, or it is without value. The public schools take an annual census of the children of school age; why should not the Sunday schools do likewise?

3. Cultivate Your Field. The tendency is to be satisfied with gathering the facts secured by a canvass; pigeonhole the list of names and let it rest there.

(*a*) *After the canvass* divide your field up into smaller units, each consisting of several blocks, if in a village or city, or into some other convenient grouping of homes. Place each unit under the care of some person who will watch for families moving into his district, will have them invited to the school, and will also co-operate with teachers and others in care for the sick and needy in that district.

(*b*) *Invite to the school personally* all not enrolled. Do not leave this to the one in charge of the district; officers must make it their duty to invite pupils at all times.

(*c*) *Invite by mail.* As much as possible by personal letter; as often as possible by printed matter. Be sure your printed matter is worth scattering, and then sow it carefully. Do not call your school an educational institution, while you are littering the streets with handbills, or in any way circulating cheap, smudgy, trashy printed

matter. Study the methods of the brightest, most worthy advertising, and keep in mind the character of your school when preparing matter for printing; see that taste and brains are mixed with the printer's ink.

(*d*) *Invite through the scholars.* They make the most effective agents. You have a tremendous leverage over a home as soon as you have one member in the school; one within will draw the rest, when a hundred from without would have failed. Go into the home with the scholar; that way you find entrance to hearts.

(*e*) Many schools find it necessary to employ one or several *visitors,* who give all their time to this work. They should be persons of unusual tact, filled with high ideals for the school. Their work ought never wholly to supplant that of the volunteer, the teacher, or the officer. These latter need often to get into touch with the lives of the scholars, not only for the sake of securing their attendance, but to maintain their own necessary sympathy with those who are being taught.

4. Follow Up. Keep on reaching everyone. If one invitation fails, try another. No wise solicitor in business gives up at the first effort. Said one merchant, when asked how long he intended to continue sending "follow-up" letters to a prospective customer, "Until I get him." If at first you don't succeed, do it again.

5. Cultivate the School Spirit. Colleges and universities know what this is, how great is the value of the attitude of mind which makes a student proud of his school, anxious to advertise it, to increase its glory and honour. Why should not the Sunday school stand for such things, and mean so much to the lives of its people, that they will be proud to wear its class pins, to bear its name, to invite others to its classes, and in every way to further its interests. The promotion of this spirit rests largely with the superintendent and the teachers; it will come, not by talking about it, but by giving it worthy material to feed on, a character of which to boast and opportunity to honour and advertise the school. There have been harmful exhibitions of school spirit, fostered under such pernicious practices as the "colour contests," when the school is divided into "reds" and "blues," rival camps endeavouring each to secure the larger number of new students. The result is the fostering of rivalry, the service for an unworthy motive—usually a banquet to be given by the losing side—and the enrolment of scholars in a wholesale fashion. It is possible to appeal to higher, and certainly to less harmful, motives in the scholars. By such devices the school becomes an agency educating in things that do not make for the best character. The best school-spirit is that which grows out of a sense of the value of

the school to the pupil. It grows by intensive work, and mere extension in numbers will not secure it.

6. Let the School Advertise Itself by Efficiency. This is the best advertisement. The really worth-while school will soon be known beyond its own parish. It will not have to do much urging; people will hear of it and come to it. People know the difference between a good school and a poor one as surely as bees know the difference between glucose and honey. Many a school that is blaming the people for their lack of spirituality needs to lay the blame for its empty benches on its own sloth and lack of ability. Let the school set efficiency first of all; let it teach things worth teaching in a worthy way, and it will have people to teach.

*II. Retaining Pupils.*

1. Set a Standard of Regularity. Expect the pupil to remain with the school, and to be regular in attendance; you will get what you expect always. Cultivate in all pride in the regularity of all. Count any absence as abnormal. Regularity is almost entirely a matter of habit.

2. Give Credit for Attendance. Unless you so arrange it that it makes a difference to the scholar whether he is there or not, he will soon cease to care. Attendance must count to his credit; it should count so many points, or so much

per cent. toward his general standing, and on this standing his diploma should depend. Let the teacher, or whoever may keep the record, exercise the utmost care in securing its accuracy. There are no keener judges of fairness than children. Let the superintendent and every officer emphasise the importance of the record of attendance, not alone of the report on the whole number present, but more particularly on the record of each individual.

3. Enlist the Home. Counsel with parents. Find out the cause of absence. Keep the home informed on the attendance and general standing of the pupil. Send every quarter a Report Card, something like that shown on page 81, securing the signature of the parent, and the return of the card to the school.

On the back of the card there should be four lines ruled, and designated for the four quarters, the name of the parent to be signed on each one. By this means the home is reminded at least four times a year of what the child is doing in the Sunday school.

4. Meet the Needs of All. Make the school work so fit every age and condition that none shall fail to receive what they need, nor shall any ever come to the time when they can say, "The school has nothing more for me." When the school has failed to hold the boy of fourteen it has laid the

QUARTERLY REPORT OF THE

_____Sunday School

Name_____ Year_____

| | 1st Quarter | | 2nd Quarter | | 3rd Quarter | | 4th Quarter | | Year |
|---|---|---|---|---|---|---|---|---|---|
| | Times | % | Times | % | Times | % | Times | % | % |
| Attendance | | | | | | | | | |
| Bible at School | | | | | | | | | |
| Offering | | | | | | | | | |
| Home Study | | | | | | | | | |
| At Church | | | | | | | | | |
| Golden Text | | | | | | | | | |

Parent (or guardian) will sign on back.

Average for year_____

blame for the failure on the natural depravity of the boy; the truth is that the boy leaves because he finds nothing in the school which meets his need. In many schools he has had precisely the same lesson, often taught in precisely the same manner, as he had when he was of the age of those whom he calls "the little kids." The graded school alone can meet the need of every age and period of development (see Ch. VII.), but it is well to remember that grading the school pays in the increased power of the school to hold the scholars all the way through life.

5. Let the Leaders be Regular. An irregular, irresponsible superintendent cannot cultivate regularity in the school. Even greater is the power of the teacher's example.

6. Make Provision for Necessary Absences. Provide excuse cards, and accept written excuses for sickness. When scholars are out of town they may attend some other school and bring certificate stating where they have attended, and so secure credit for attendance as though they had been at their own school.

7. Follow up Absentees. Three persons should have a record of names of all absentees, the teacher, the secretary, and the superintendent. The teacher will have the record of the class absentees and will visit them, or write to them, certainly sending a short personal note; one line so

written is better than a ream of printed matter. The secretary will send the school reminder-card in the name of the superintendent. The latter will keep the record handed him, so as to watch the movements of scholars, and be ready to check any tendency to drift away. Officers should especially watch against the tendency to let this matter go by default, intending to gather back all those who are astray at the Rally Day, or some similar special occasion. The only way to keep them is to keep them all the time. Hold them.

8. Hold by Attraction. Do not scold those present for the faults of those absent. Examine your school and ask whether you would come yourself if an office and a sense of its obligation did not compel you; ask whether there is in the school that which will attract and retain the indifferent. Endeavour to have such a school that people will want to come to it. The school that attracts by its character will hold. You do not have to beg children to stay close to the crock of cookies. Right organisation, good order, efficient teaching, studies suited to students, honest, unaffected human affection for them; these are important factors in the school that attracts.

9. Beware of Baits and Bribes. When the Sunday school was a charity institution, prizes may have had a legitimate place; they have none today. The effect of offering a prize or prizes is

to turn the pupil from the higher motive of learning to the lower one of getting a book or a toy; to make him think that regularity of attendance or good conduct is not something he should give naturally, but that it is something to be bought from him with a prize; to appeal to the spirit of rivalry, with the result that he not only wishes to excel, he hopes others may fail. The plan is sure to cause bitterness, jealousies, and divisions. Still more deplorable is the custom of bribing attendance by turning the school into a vestibule to the circus, to excursions, entertainments, etc. Some schools are so surfeited with the attractions, sideshows, and " treats " which unwise officers provide in the hope of attracting great numbers, that the school comes to stand in the mind of the pupil for these things alone. Turn your school into an ice cream and peanut stand, and you will have nothing but dishes and shucks when the edibles are gone.

The awarding of diplomas and honours must not be confused with the giving of prizes, nor is it meant that it is unwise for a school to provide entertainments and other meetings and times of social enjoyment for its pupils; all these things must, however, be evidently the natural outgrowth of the social life of the school, and the desire to provide for its interest and intellectual improvement, and not at all measures taken to induce attendance.

But diplomas and honours are simply the certificates awarded for good work, presented on attaining certain definite standings; they have no intrinsic value; they are within the reach of every one. Care should be taken so to award them that they do not even remind one of prizes, but that they act as incentives to all to do good work and stand for the facts that the school recognises such work, and that it is conducted on business principles.

To sum up all that has been said as to recruiting and retaining pupils, let it be remembered that the strong school is not the one that first gathers a great number of people in, and then holds them by any and all devices; the strong school is the one that first makes itself thoroughly efficient; does its work well, even when it is but small; it then becomes strong of itself. Attend to your school and you can almost say that your scholars will take care of themselves.

# IX

# BUILDING AND EQUIPMENT

## *I. The Building*

### The Ideal

The ideal as to building would be a separate building designed and erected solely for the purposes of the school, as much a Sunday-school building as that of the public school is a day-school building. This is something at present attainable in only a relatively small number of instances; but the conditions under which such a building might be of the largest value are worth understanding, since they are important to any school.

### Some Principles

1. The building must be *designed by some one who thoroughly understands* the work of the school, who knows the things which go to make a well organised school, and who grasps both the practical and the æsthetic sides of architecture. Evidently this will also ap to the remodelling or adapting of parts of t church building to Sunday-school purposes.

2. It must be *designed for definite purposes,* with clear ideas as to the uses of its various parts; it must be arranged for actual work; in other words, it must be practical.

3. Must be *designed with reference to the primary physical conditions* of good educational work; light soft and ample, scientifically ventilated, free from dampness, having all floors above the ground, with sound-proof walls, and good acoustic properties to large room or rooms.

4. Build *for to-morrow* as well as for to-day.

5. By no means of least importance, have in mind the teaching, *educational power of good architecture,* of a dignified, well-proportioned building. Solid characters are not trained in ginger-bread houses.

### *II. Some Plans*

A Sunday-school building recently erected in one of our large cities carries out many of the more important principles of an edifice for religious education. It provides, on the first floor, large rooms for the primary and the next grade, and also office rooms for the heads of the school; on the second floor, one large room with class rooms, each about 12 by 14, opening therefrom; on the third floor there are classrooms only, corresponding to those on the second, the ceiling of the large room on the second being carried clear

through to the roof. The classrooms on the second floor are separated from each other by folding partitions, with glass in the upper part; they are separated from the large room by heavy linen curtains, which are folded back during general exercises. Those on the third floor open on a corridor running along the outer wall. There are in all twenty-three small classrooms, each fitted for from twenty to thirty pupils, three large classrooms, one being very large, for " Bible Class " purposes, and the others for large classes, and two division rooms. This building also has a large library room and a commodious gymnasium.

The principle prevailing in the building described is that the lower grades shall meet in large rooms, the middle grades in classrooms which can be thrown together for general assembly, with separate classrooms for those advanced grades which do not need to come together.

A very simple plan, susceptible of adaptation to schools of almost all sizes and means, is that of a building either circular or approximately octagonal in form, in which the first floor is divided into two large rooms for the first two divisions, the second floor has one large room, with fair sized classrooms opening therefrom on almost all sides, while above is a gallery with smaller classrooms.

Excellent work can be done in a plain, square two-story building, the first floor of which is

divided into two large rooms, the second into as many "classrooms" as possible, by means of heavy curtains drawn on gas pipe fixed at right angles to the wall and leaving a corridor down the middle of the room. In any case be sure that your first floor has good light and is above ground. Also provide a room in which the teachers' class can meet, and where its special equipment can be kept.

The familiar Akron plan is simply the designing of a room so that the outer parts are thrown into classrooms, radiating from the superintendent's desk, and all opening up so as to form one large room at will.

The principal things to be secured in any building are: separateness of classes for class work, unity of divisions at will for assembly, the fitness of all rooms for educational purposes.

### *III. The Practical Problem*

The actual conditions as to building in the greater number of instances are that the school has to make the best it can of the main room or auditorium of the church, and such other smaller rooms as it may have for prayer meetings, etc. Many churches have provided for their schools by fitting up the basements, so that children who love the outdoor sunshine can learn to associate religion with a musty, dim, damp, and

often cobwebby environment. It is taking the church a long time to get over the "ragged school" conception of its educational department. The Sunday-school workers must take what they can get; but let them get all they can and make the most and best of it.

Much may be done by wise consideration of the space available, and a careful distribution of classes. See that all space is used to the best advantage. Remember that all the space is wasted when classes are crowded close together. Where many classes must meet in one room, solid home-made screens, the kind that will stay where they are placed, will help to give separateness. In some churches screens could easily be made that would fit on the backs of the pews. Of course neither the curtains already mentioned nor the screens must be allowed to interfere with the church worship.

Many schools now struggling along in the single room of the church would have little difficulty in securing money to erect a plain, well-lighted addition in which the two lower divisions could meet; the others could then be cared for fairly well in the church. The community will readily give to a Sunday-school building when it is seen that the church is with earnestness, enterprise, and ability meeting its educational problem.

## *IV. The Equipment*

### The Ideal

The ideal as to equipment would be such a condition of the treasury as would permit the purchase of everything that would really help the educational and religious ends of the school. The day is past when it was a matter of pride with the teachers to be able to say that they needed nothing but the grace of God in their hearts and Bibles in their hands. We cannot afford to despise any accessory to perfect service. We recognise that children have other organs besides those of hearing; they have eyes and hands and mouths. They learn much more with their eyes or even with their hands than with their ears. Therefore the Sunday school must seek entrance to their minds through these other senses or avenues of perception.

Beginning with the essential things, *chairs* will be needed. It makes no small difference whether they are chosen with reference to the size of the pupils and to the kind of work they are to do in the classroom. Then also, the chairs, together with all other articles of furniture, should be such as to train the child in self-respect and in reverence for the place of instruction. The uncomfortable chair, the broken table, the furniture that is used in the Sunday school because it is of no use elsewhere, all constitute sins against the child's

character for which some persons must answer. Classes will be equipped according to their grade and work. The seating of the secondary or intermediate division in small groups about *tables* has been found to be very helpful. Each pupil then has his own place for books or paper, with facilities for manual work as writing, drawing, modelling, etc. In any case it is a good thing to furnish some grades with regular schoolroom desks.

Let the *walls* of the room be a lesson in simple beauty, and in cleanliness and good cheer; avoid lugubrious and hypersanctimonious texts printed in lurid colours; let not the Word become an æsthetic nightmare.

*Pictures* have a place on the walls, and also in the work of teaching. Be sure they are worthy of their place. Do not buy them because they are cheap; one good carbon print of a masterpiece is worth a whole wall plastered with chromos. Remember how hard it has been for you to overcome impressions made by pictures crude or historically false.

There should be an abundance of good *maps and charts.* Let the wall maps be chosen for clearness, the outlines and principal names so printed as to be easily seen by all, but not crowded with names for which no one cares a fig. A few good maps will save your school much more than the value of many poor ones given away as premiums. Classes

should also be provided with individual hand maps whenever these would help the work.

*Blackboards:* Once you have trained teachers to use them they will never want to teach without them. So valuable is the appeal to the eye that a small board in the hands is far better than none at all. But it is best to have them fixed in the wall, made of composition, smooth, easily cleaned and, in particular, often cleaned. Have tablets or lap-boards for the pupils.

*Manual work materials:* Although manual work is still in its infancy in the Sunday school, many wise teachers are finding ways of using the child's hands and his natural activities in his education in spiritual life. Let the school provide such teachers with all the materials they can use, such as sand tables, coloured paper, pictures and crayons for the little folks, clay and sand, blocks, drawing materials, blank books and outlines, for those of the elementary division. A boy who has helped build an oriental house and constructed its "roof," is not likely to forget the faith of those who bore the palsied man. For further treatment of "MANUAL METHODS," see Chapter XII.

*Music:* Ample provision should be made here, first in instruments to lead in song, using not only the stirring piano, but every other accordant instrument available. Much depends on well-chosen song books, but a good deal more in wise choosing

of hymns from the books. Choose your hymn books for the school, not because you can get three hundred trashy ones given you by buying a dozen *éditions de luxe,* nor because they contain the songs that are all the rage, nor because they contain those that the old saints dearly love, but because they have in them hymns which are fitted to express the noblest aspirations, and the true worship of the pupils. Use the time-tested hymns, the honest, sensible, educational, live hymns. See that you have enough books for all.

In general, keep in mind the fact that the work of the Sunday school is as much more important than that of a purely secular institution as the spiritual interests are above all others, and that, therefore, the equipment should be at least adequate to the work to be accomplished.

# X

## PROGRAM

By program we mean the schedule of the school's work at each session. Some schools are conducted; others meander and often get lost. The former have carefully prepared and definite programs; the latter do not. A school on a schedule means a school that arrives somewhere.

### *I. Characteristics of a Good Program*

1. It will be Carefully Planned. Time must be spent on its preparation. The general form will be adopted by the officers of the school; the items for each session will be selected by the officers who will have charge of the school or division of the school. The superintendent, therefore, will have his hymns, references and all other details chosen and set down before he comes into the schoolroom.

2. Reverent, both as to matter used and as to manner of using. The program is no small part of the teaching. Let every hymn, reading or other exercise be selected with reference to its influence on the pupil's life; let every detail be carried out, even to the announcements, in such a way as to strengthen feelings of worship, of honour for

things divine, and of desire for nobler life. Nothing counts for more in the education of a child than the extent to which and the manner in which he expresses himself naturally in such collective acts as singing, praying and reading.

3. Varied, that is, not using the same program every week. Change the order of items in the main parts of the program as well as the items themselves. Keep out of ruts.

4. Unitary. Avoid scattering. Make all parts fit together. Do not sing "Peace, Perfect Peace," when the reading or prayer should have aroused to action, to warfare for the right.

5. Bright. Avoid dirges. You can forever set the mind against some of the finest hymns, either by singing them before the child is ready for them, setting his expression ahead of his experience, or by droning them out to dreary music. The linked sweetness of song is lost when long drawn out. Arrange your program for warm blood, for young life; keep it wide-awake. This does not mean that the school must feel like a village street on the Fourth of July; alertness, vigour, life, and natural interest need never be rowdy or irreverent.

6. Brief. Limit each section of the program strictly to its allotment of time; let no section be so long as to weary any. The actual time will depend on the division for which the program is arranged.

7. Suited to Each Special Division. Where separate programs can be used in each division those who best understand the division should arrange each one. Where one program must be followed by all, the interests of each must be considered. Above all, avoid preparing the program to suit your adult tastes and experiences. There are certain hymns, certain psalms, very precious to you on account of certain experiences; remember the pupils have not had those experiences; it is a greater injustice to try to force that experience on them than it would be to make them wear their fathers' clothes. A healthy boy does not "long to rise in the arms of faith," and if he is sighing for "Peace, Perfect Peace," he needs a doctor.

## *II. Kinds of Programs*

There should be a different kind of program for each division of the school. Some very small schools may find it necessary to have all the classes meet for the opening exercises in a common assembly. This should be avoided wherever possible. At least let the Primary meet altogether separate from the rest. It will be found a great advantage to have the three main divisions meet separately, each having its own program suited to its needs.

1. The Primary Program. Here there has long been a fuller recognition than elsewhere of the fact that the program is part of the teaching;

there is often no formal division into opening exercises and class period; it is all class, all exercise, all teaching. But the greatest care, sympathy, and skill is needed in mapping out the work of this division lest it become no more than a constant effort to interest by means of a variety of striking things without regard to the kind of interests that are aroused. There are too many Primary workers who think that the only equipment they need is a soft manner, a baby tone and a stock of infantile narratives, mostly apocryphal. Fortunately there are many others who fully understand that here, if anywhere, the work done must be carefully based upon a study of the child's nature and with his spiritual culture steadily in view. It is folly to endeavour to put small children through the paces of a program prepared for adolescents or for the old saints' Bible class over in the corner. Let your Primary program be worked out by those who will take the pains to study the child.

2. The Elementary Program. Here you are leading boys and girls; the program affords splendid opportunities for their religious self-expression. Through it they can be allowed to do many things, to cultivate many excellent habits, to express often the best in them, through the sense of team-work, of being one in an organisation, when all these things would lie dormant but for the

mass effect of a congregation. The program, then, should be constructed to give expression to worship, to aspiration and noble resolution; it should also lift up its own ideals, just beyond the experience of the participants, but not beyond their reach. Above all, let it be natural; let all things be expressed as far as possible as they would naturally express themselves. Don't ask healthy boys to sing "I want to be an angel," and to be sincere about it; they don't. Let the arrangement of the details of the program in order and length be suited to the activity and restlessness of this period. You can make your program over, but you cannot do that with the boys and girls.

If in any place the program will need more attention and skill than in others it will be in *the Elementary Division,* and where the rest of the school, except the Kindergarten or Beginners, meets together the program must be built for the needs of the pupils in the Elementary Division. Here it is often well to open with a brief prayer, sometimes in silence, or with a sentence repeated by all; at other times with a bright processional song. Then responsive reading, preferably not of the lesson, but of some short impressive Psalm. Vary the method of responding, but not so as to spoil the effect. Repeat portions of former readings from memory. Select your hymns with great care; they are mighty teachers. Learn to know

what are the really great hymns, the splendid heritage of our faith. Let the school learn to sing these without books. The music should always be as reverent and educative as the rest of the program. Keep the best tunes for the best hymns. Remember the law of appropriateness. Don't be deceived by the silly saying about the devil having all the best tunes; tunes appropriate to deviltry are not fitting to worship. The prayer should always be brief; especially endeavour to express yourself naturally, not in a "holy tone," nor in hackneyed phrases long since emptied of meaning; use language at least such as a child could use. You are not praying for his edification; but you are praying with him.

As to *the Closing Program:* certainly, if the divisions meet separately for class work it is unwise to call them together for this every Sunday. Make your closing work brief. Under no circumstances allow strangers and people who want to relieve their vacuous minds to address the school. Much harm may be done by numerous *reports and announcements* blurring the impression made by the lesson. All necessary reports may be placed, without comment as a rule, on the blackboard. There is no need to transact school *business* here; keep it for the teachers' meeting. Have a hymn that strengthens the lesson taught, then dismiss either with a prayer or a recessional hymn, in

either case the classes going out in order, one at a time.

If all the classes have had the same lesson and you feel you must have a general review, keep it down to five minutes; a brief review is the only good one.

Distribute papers and other printed matter either by the teachers after dismissal, or by ushers in the vestibules; never in the classes if you have any desire to gain attention or preserve order.

3. The Senior and Adult Programs. These divisions will desire to give more time to the class work and will need a much shorter program of opening exercises, and will ordinarily dismiss directly from their classes.

The following general plan has many advantages: Let the Kindergarten and the Primary grades meet each in its own room and follow its own program. Let all the Elementary and Secondary grades meet in the church and there follow a program embracing the features of both the opening and the closing exercises, any reports or reviews being for the Sunday foregoing. The Senior and Adult grades are at liberty to attend these exercises, but they are under no obligation to do so; they may, if they wish, as individuals, go directly to their classes which assemble at the time when these exercises close and the class work begins. All grades dismiss, on the ringing of an

electric bell, directly from their class or grade rooms.

4. Special Programs. Do not allow the regular work of the school to be interrupted and its schedule chopped up by the tendency to make almost every other Sunday some kind of a special day. But on rare occasions it is well to prepare special programs in order to deepen and to tie up to our religious life the best things in our social and national life. Then there should be special programs for the anniversary day of the school, for the day when the pupils are promoted. It is seldom necessary for any of these to seriously interfere with the regular class work of the school. They must not be allowed to run over into the lesson period.

Some schools have found it a very good plan to have an entirely different program through the vacation season. They lay aside the regular course of lessons in the upper grades and gather, either in one congregation, or in two or three division groups, to listen to addresses by speakers especially qualified to talk on such subjects as Settlement Work, What Our Church is Doing for the Indians, etc.; other programs take up The Great Hymn Writers, singing many of their hymns. Under this arrangement the school will either meet later or adjourn earlier than during the rest of the year.

### *III. The Preparation of the Program*

First see that it is the result of preparation, and not of accident. Few things need more attention and few will give better returns. The superintendent may well make this his constant study; it is his principal duty. Let him learn what others are doing. Let him frequently confer with his best advisers as to improvements in his schedule of work, and particularly in the items outside the class period. Let him secure the services of competent committees to prepare the opening and closing programs of each division. Such a committee should make up a large number of such programs, leaving the hymn numbers and Scripture passages blank; the superintendents would then select from these the one they wished to use, selecting different ones from Sunday to Sunday.

There are many excellent books of programs for Sunday-school worship already publish; they contain a number of outlines of exercises in detail. But, on the whole, a better plan is to have a thoroughly good hymn-book, containing usable responsive readings, in the hands of every pupil; then have printed and pasted in this book a series of outline programs, so that you can say, "We will use Program No. 5 to-day," for example. The pupils will then know just what order will be

followed while their activities will be enlisted in finding the hymns and readings in the book.

Keep your program out of the ruts; never rest satisfied with it. Keep it strictly to the great educational aims of the school.

In the average school fully as much time is occupied with what are called the opening and closing exercises as with the lesson. The truth is, these exercises constitute often a greater lesson of deeper and more lasting power than the formal lesson itself. They should be arranged and designed with a view to their educational effect. No matter how reverent, how wisely and helpfully spiritual, nor how instructive your lesson may be in the class period, it is easy to undo all the good it may have done in a few minutes' careless, irreverent, undignified reading, singing, or praying. The reason is not far to seek; in the class the pupil is often no more than a listener; in the "exercises" he is a participant, nearly all his senses are brought into activity, and the impression is thus the stronger and more enduring.

# XI

## CLASS WORK

This is a study of the management of the class and the conduct of the school during the lesson period; it is concerned only with administration and not at all with the teaching, the latter coming properly in a course of study on Sunday-school pedagogy.

Since teaching is the great function of the school the class is the sphere of its greatest work. By its effectiveness the whole school is to be measured, and to its service all other activities must bend. There is a tendency to forget this, to crowd the time with concerts and performances and speeches, and to make the school a weekly entertainment in which the lesson is pushed into a corner, or occupies a place only by sufferance. Let the lesson have the largest place in time, attention, interest, and effort.

### *I. Requirements of Effective Class Work*

1. A Teacher Qualified. The first necessary qualification is moral character. This teaches most of all, and without it all other teaching is ineffective. Then the teacher should have Christian experience. You cannot lead in a road you have

never travelled. To-day every teacher may be also qualified with professional training, may be a graduate of a teacher-training course, at least in the art of teaching and in the material to be taught. The teacher must know at least three things, the one to be taught (this is of first importance), the things to be taught, and the method of teaching them.

2. A Teacher Prepared. This is *specific* preparation for the particular lesson, but it must involve the *ample* preparation of a great deal more than you expect to teach in that lesson; there must be a wide margin of safety in the material you have in hand. Learn how to prepare. The school ought to afford its teachers every facility for lesson preparation; it should provide a good library of reference, so placed that teachers may consult it at least on several evenings in the week.

The teacher owes more, however, than the technical or spiritual preparation of the lesson material; there is an essential *personal* preparation. Many of the problems of failures in Sunday teaching would be understood if we examined the Saturday night. Let the teacher come physically refreshed and ready, in good spirits.

3. Scholars Prepared. Constant, carefully planned effort will secure the study of the lesson at home by the scholar. Use printed slips containing questions on next Sunday's lesson, assign

definite work, suggest interesting points to be looked up. Be sure to ask for the work you assign. Enlist the co-operation of the parents; send to them the work you wish to have done at home. Go to the home and show the pupil how to study. Test the scholar's preparation in the class so that he will expect that you will expect him to be prepared.

A HOME STUDY CARD

To the Parent (or Guardian) of

Scholar _____

Will you not aid in the work of the School by seeing that your child reads the following passages in the Bible for next Sunday's lesson ?

_____

Signed _____

Parent signs here when passages have been read

These cards, given out on one Sunday, with the references for that following written in, should be taken up on the next Sunday.

4. A Place Prepared. The advantage of a classroom is conceded by all. It is an advantage that is multiplied manifold if the teacher will see that the room is prepared for the class. See that it is clean, orderly, ventilated, with books and class

materials in place, with blackboard ready for business. Endeavour to have the room properly equipped with all things that will really help your work. Let scholars co-operate in this; they will be especially interested in collecting objects for an oriental museum. Even if you cannot have a separate classroom come early enough to see that your section of chairs or pews is ready for the class.

5. A Place Protected. It is the business of every officer in the school to co-operate with the teachers in the lesson period by staying away from the class, and by protecting it from distractions and interruptions. Even a room is of little advantage if the door is to be opened every few minutes. The secretary has many things to answer for here; it is quite unnecessary to stand before a class and count noses, or even to appear at all during the lesson period. By using the envelope shown in Chapter XVI the teacher may have all the work of class-marking, and the collection of Home Study papers, accomplished in less than a minute. The envelopes and papers can be placed in the box belonging to that class and set down outside the classroom, or in any place accessible to the secretary. Do not allow anyone to interrupt your teachers. The superintendents should visit, but never interrupt.

6. A Period Rightly Used. Let the teacher re-

member that the whole organisation of the school, with all the work involved, has been for the lesson period. It is therefore a crime against the scholar, against those who conduct the school, against the Master to waste that time either in gossip, trivialities, mere visiting, or in ineffectual, haphazard, half-hearted playing at teaching.

### *II. Aids to Effective Class Work*

(1) Class Organisation, with officers, name and badge. This is valuable for the Elementary grades.

(2) Class Meetings, interests, sports, studies, activities, excursions during the week.

(3) Occupation or Manual Work by pupils, at benches or tables. Sand-maps, clay-modelling, writing, drawing, cutting, pasting pictures, making scrap-books on Bible stories, constructing chronological Life of Christ in blank books. All especially valuable, because based on great psychological principles, for the Elementary grades. (See Chapter XII.)

(4) Regular Recognition in the school records of effective work by the scholar. Unless it makes a difference whether one does the work or not, it will not be long that anyone does the work. If the school does not care enough to give credit and to record that credit, the scholar will not care enough to do the work. A good plan is to work

out a percentage basis of marks for certain required things for each Sunday, as, for example, Attendance 50 per cent., Home study work 20 per cent., Bible at school 10 per cent., an Offering (not based on amount) 10 per cent., Deportment 10 per cent., making 100 perfect. Of far greater importance than the accurate adjustment of the percentages, however, is it that whatever plan is adopted shall be faithfully followed, rigidly marked, and just credits always given.

(5) Proper Examination will be found an effective aid to class work. Certain *reasons* may be given in answer to the frequent question, Why have Examinations in the Sunday school? They give definiteness, intent, to the teaching work; they promote diligence on the part of the pupil; they serve to review the work accomplished, to strengthen weak points and to emphasise the important ones; they enlist the pupil's activities; they test the teacher's work; the results give clues as to the character of the work that must follow.

Many *objections* are urged against examinations: It is said that pupils do not like them; they make the work more difficult, etc. The truth is the pupils do not fear work, but they do despise the slipshod methods and the school that is always pandering to their whims. Make the school more valuable to them and you will have no need to fear losing them. It is said that the examination

sets up intellectual tests in spiritual things. But faith is founded on facts; truth is intellectually apprehended. You cannot disassociate the life from the things learned. Examinations are tests of knowledge and not of character. It is feared that examinations will create rivalries and feelings of envy if the standings are announced. Why should they do so here any more than in the public school? They will not if conducted with absolute impartiality and fairness.

*Suggestions as to Examinations:* (1) Make them real testings of knowledge, but do not set up top-lofty academic standards; remember how small is the total of time given to the lessons. (2) Have them quarterly, oral for the lower, and written for the Secondary grades. (3) Let all the work of the quarter, attendance, study, deportment, etc., count toward final standing. (4) Do not promote pupils on their examination standings, but on their public school grades, or their age (see Chapter VII). (5) Whatever you do, be always absolutely square and honest to the least item in the questions and in the markings.

## XII

## MANUAL METHODS

While it is not possible in treating of the management of the Sunday school to deal fully with the whole question of method in teaching, there are certain points at which method will depend on management, on the material provision made for the teacher's equipment. This is particularly true in regard to the adoption of what are known as Manual Methods in the Sunday school. The wise teacher, recognising their pedagogical value and necessity, will desire to use them; but it will also be necessary for the school as an institution to make provision for their use.

### 1. *What is meant by "Manual Methods."*

It ought to be understood that manual methods are no new, passing fad in the Sunday school; that they are familiar and regarded as fundamental in regular educational work. Reduced to the simplest terms manual method means the enlistment of the pupil's self-activities by the use of his hands in the work of the class. It is the application to the Sunday school of the methods so successfully used by the public school in the teaching of history, geography, mathematics, and literature,

such as reproducing the object mentioned, constructing models, moulding or drawing maps, making books which retell the story told and, in general, handling the materials themselves, or symbols of the materials which are the objects of the class work.

No one who has seen a class of boys or of girls, of the most restless, and, according to popular opinion, the most mischievous age, standing or seated about a table, wholly engrossed in building a model of the temple, moulding a relief map of Jerusalem, or tracing the details of some story of the Bible, or who has seen their evident pleasure and pride as they bring to the school some work done at home, such as reproductions of oriental garments, tents, weapons, etc., can doubt that here is a way of interesting them in that which otherwise has often been dull and forbidding.

Manual methods must not be confused, however, with the plans of class exercises and entertainments which have the sole purpose of amusing the pupils, or restraining them from misconduct; they must not be adopted by the school and the teacher simply because they have the effect of "keeping the children still." The motive for their adoption must be their value in fulfilling the educational purposes of the school, the religious education of the pupils; that is their real spiritual value; and the only reason for considering these methods here

is that, though they are comparatively new to the Sunday school, they are of first-rate importance and value to its work.

In practice manual methods may be classified as follows:

1. *Outline work,* including drawings of objects (may be very crude and conventionalised in lower grades), diagrams, illustrations of persons, places, events, reproductions of texts and passages in colour.

2. *Object work,* including models, as of houses, tents, carts, furniture, tools, weapons, facsimiles of clothing, etc., figures representing characters and scenes; may be of paper, wood, pulp, fibre, clay.

3. *Map work,* outline drawings, moulding reliefs in clay, pulp, etc., building sectional or chronological maps along with development of the lesson story, colour work on map outlines, travel maps. Room for infinite variety here; one rough, hand-made map is worth a dozen finely finished printed ones.

4. *Book work,* including note books, written up on each lesson, illustrated with drawings by pupils, or with pictures pasted in, with water-colour or crayon work, or with diagrams; history retold by pupils; narratives reproduced; harmonies of life of Christ, Paul, etc., constructed by pasting in portions of the Gospels, or Acts, and Epistles,

in chronological order and with explanatory notes; pupils reproducing all class work; essays; travel books following footsteps of Paul or of Jesus; scrap books of masterpieces of Bible literature, classified under Poetry, Oratory, etc.

5. *Museum work.* The collection and the manufacture of articles, such as coins, parchment scrolls, garments, weapons, relics, pictures, stones, photographs, natural products, industrial objects of Bible times, to be installed in a permanent exhibit belonging to the grade or to the school. Especially helpful will be a collection of stereographs, to be used with stereoscope in geography or history work.

II. *Reasons for Manual Methods.*

Manual methods are the simple working out of sound educational principles. Not what the child takes in, but what he gives out determines character. Froebel insisted that the child should do things for himself, should learn by doing, should give expression to his own self through his natural activities. "To learn a thing *in life and through doing* is much more developing, cultivating, and strengthening than to learn it merely through verbal communication of ideas." This is the manner in which the pupil develops his own powers while appropriating to himself all his heritage of the world of knowledge. Froebel also insisted that in this activity every power of the life should

have its part, not only the purely intellectual, but the whole and united self of feeling, intellect, and will. This is the principle used by the public school. Talk with the child when he comes from school and you will find his glowing enthusiasm concerns itself, not with what he has heard or been told in the schoolroom, but with what he has done at his desk, at the board, in the shop, or workroom. No longer does the teacher lecture or drill on names and numbers and dates; no longer is the pupil regarded as plastic clay to receive imprints; he is living, a worker and creator to form himself, by his own powers, the conception in the teacher's mind.

*III. Why in the Sunday school.*

The reasons for manual methods in the Sunday school may be briefly stated thus: it is the natural way of education through self-activity; it involves self-expression upon which the value of all impression depends; it enlists a larger proportion of the child's whole life; it follows the laws of his developing nature, his desire to do, to create; it accords with the play spirit which is really only the creation spirit; it secures co-operation through the whole class, teaching pupils to work with others, developing the social spirit; it never fails to secure interest, the basis of attention; it removes religion from the realm of the abstract and unreal to the practical, concrete and close-at-

hand; it co-ordinates the work of the Sunday school with that of the day school, tending to make the pupil's education unitary.

The simple advantageous result which will first appear from using this method will be that the problem of the restless, motor pupil is solved; you have enlisted and are directing his activities. This advantage, at first appearing only superficial, though recognised as welcome, is really of greater value than we realise, for it means not only quiet and order, and therefore better class work and better work all through the school, but it also means that you have found the law of that boy's life. It is certain you can never come near enough to him to teach him until you do know and obey the laws of his life, until you find the plane of his interests and the pulse of his activities and begin to move with them.

*IV. Objections Considered.*

But there are serious difficulties in the adoption of manual methods. We meet, first, with popular prejudice against what seems to be so radical a change. Often the opposition is due to the folly of those who seek to introduce the methods; they would use them to the exclusion of all other school activities, or they would impose the method wholesale on the school, compelling its adoption in every grade, regardless of the fitness of teachers for this work. No improvement can be secured very much

in advance of intelligence. Be sure that at least the school officers and the teachers understand the principles upon which these methods are based. Introduce them gradually; good methods, like all other truly educational processes, must grow. First allow some teacher, or teachers, who really understand both the philosophy and the practice to try the methods in classes. Then let these train others. Let the use of these methods, in so far as they constitute a change, justify themselves completely step by step in their introduction and use.

Another apparent difficulty in the use of manual methods is that the school has, as a rule, so little time at its disposal for the lesson. The teacher asks, "Can I do more than get the class started and the material prepared in the space of twenty minutes?" It will be a fortunate thing if the use of these methods makes class work so interesting as to necessitate the extension of the time for the lesson. That this is one of the effects is the common observation wherever they are tried. In many instances pupils voluntarily stay after school to finish some piece of work. Then the teacher must be willing to come before the school hour to prepare the materials and to lay out the work; she will find plenty of willing assistants among the pupils. The question of time will be answered from the experience of the teacher by saying that the usual lesson time is all too long for the dull

routine that often passes for teaching; necessity will compel the use of more time—which will seem like much less—when real teaching is being done. The truth is that manual methods which seem to consume more time really save much time; the pupil here learns more, gains more because he is giving more of himself to the work in hand. Then the teacher will find that the pupils are anxious to take this kind of work home; the lesson period naturally extends itself through the week.

But, one asks, "Will not this work crowd out the spiritual application of the lesson?" If the teacher is filled with the sense that the house that is being built, or the map being made, is but the vehicle for the story of the Master who healed there or walked here, the spiritual application will take care of itself. Pupils learn things spiritual, not through their ears, but through their experiences. To build a house for Jesus is a long step toward living with Him. Deepest things spiritual come out through service. The spiritual significances must permeate every act; they are lost if we try to tack them on as something separate. It is well, also, to remember the moral and spiritual power of environment, to avoid that untidiness, through paste or chips, which is real irreverence.

"But what of the cost of the material for man-

ual methods?" asks the prudent officer. The cost must not be large, but it ought to be sufficient in view of the work to be accomplished. Beware of laying in a large stock of costly material. To do so is to defeat the end in view. Especially avoid the purchase of elaborate models and building materials; pupils learn only with those things that require labour and thought for their adaptation and construction. The school should provide sand, clay, note books, paste, a few pairs of shears, some coloured paper, string, etc. The paper pulp, and also the trays, stands, and boxes may be made by the boys themselves, and the girls, too, either at home or in the church workroom; the work will serve to tie them to the school.

"But the greatest difficulty of all, apparently, is that of finding those who are qualified to use these methods." Herein is a common error. Do not think you must have trained manual experts. For one thing, the school is not attempting to produce finished works of art for exhibition purposes. Besides this, the teacher does not have to spend time in instructing the pupils in the technique of the materials handled; they acquire that in the public schools. Let the teacher get a working understanding of the principles involved; let her realise this is not for play or amusement, or some new fad; the rest will be easy. Teacher and pupil will be learning together, and all can do this work

because its very purpose necessitates its being within the reach of the child, and therefore of the adult. But the training in the principles involved should be part of the regular work of the school; the use of these methods and their underlying philosophy will be part of the required work in the teacher-training course of every fully equipped school.

The question to be considered before adopting manual methods is, Will this serve the purpose of the school? No intelligent student of the educational process can give any other than an affirmative answer, and there will be no question but that this is one of nature's methods, one of the most effective and economical and that, therefore, the Sunday school *must* adopt it. Then follows the duty of informing ourselves as to what are the great principles governing this method, what are the means of its introduction and maintenance, and its proper place in the whole work of the school. It is a question that goes beyond the individual teacher; its use must be intelligently co-ordinated through the whole school, and the superintendent and officers must take time to grasp its principles and to come into full sympathy with its purposes.

The time will come when the school will make a larger use of the child's play activities; when we, having stopped our work long enough to under-

stand theirs, will cease to try to make them fit their muscles and minds to our ways, and will learn that if we are to teach them, if we would be truly pedagogs, we must walk in their ways. Then the school will, for one thing, use the pupil's dramatic instinct. We will be able, with all reverence and with large educational advantages, to re-live the scenes and acts of sacred story. Note how serious is the child's part in the drama he plays when he thinks himself unobserved; how quickly he invests himself with the best characteristics of his character; he cannot play that he is a great man without acquiring something of greatness. Wise teachers will yet find the way to apply the wonderful powers for good that lie in the child's play to the educational purposes of the Sunday school.

*V. The Wider Application of the Manual Method.*

Remembering the principles underlying the use of manual method and having in mind the purpose of the school, to develop Christian character and to train to Christian service, it will be evident that the method has a wider application than that of constructing maps and other material in the class. If the pupils are to be trained for Christian service they must early begin to do that service. The practice or laboratory method must be used, as far as possible, in the school. The pupils must be given ample opportunity to give expression to

that which they learn. This will be found, first, in the work of the school itself. The service a pupil renders by way of work as usher, assistant secretary, sick visitor, monitor, page, musician in the orchestra, while worth much to the school means even more to him. It is the most valuable part of his religious education. Then the service must go outside the school; the Young People's Society affords opportunity for much useful work; its activities should be correlated to the Sunday school, so that it becomes a part of the practice work of the school. The various meetings and organisations of the church all may be brought into this relation, so that the Sunday-school pupil becomes the trained servant of the church, and the school is not a separate thing, but a part of the whole church, carrying on its educational work through all its agencies. We will no longer hear the complaint that there is a lack of men seeking the ministry if the pupils begin their ministry with their studies and develop it naturally with their developing lives; this also will be true in regard to all the offices of the church. The pupils must learn by doing, entering into knowledge by the door the Master pointed out, "If any man willeth to do His will he shall know of the doctrine."

## XIII

## THE CURRICULUM OF THE SCHOOL

Even a superficial acquaintance with the problems of the curricula of the Sunday school will suggest that the subject is altogether too large for adequate treatment in one chapter. But there are certain relations which it holds to the questions of Sunday-school administration which must be briefly considered, and, since the matter of curriculum is one of the most influential determining factors in school management, it is worth while to review the principles underlying the proper curriculum. For it makes all the difference whether the school be organised and conducted with certain definite purposes in relation to carefully constructed courses of study in mind, or whether it be allowed to drift into loose groupings of teaching agencies about incoherent collections of lessons. The officers of the school are responsible for making the curriculum the best possible and for properly providing for its institution and conduct; they therefore do well to understand its principles.

*Some Characteristics of the Curriculum;* certain features which will be found in the course

of study where the school is regarded as an educational institution.

1. The Course Will be Genetic. That is to say, it will be built upon the life processes and progress of the learner. It will be chosen with the needs peculiar to his particular stage of development in mind. It will be adapted to the child, as well adapted to him at seven or at ten, as at twenty, or at forty, when he shall be a man. This will mean that the subjects and material for study will be arranged into the same grades as are found in the school itself, each grade having provided for it the materials suited to its age and development. No one who knows the Bible and who knows the boy can possibly believe that the material suited to the class of mature saints over in the "heavenly rest" corner is equally well suited to the little lads or the growing youths still in the blessed period of earthly unrest.

The course will especially have in mind and be prepared for the epochal periods in the developing life. It is impossible to do more here than call attention to the importance of the period of adolescence, with its deep-reaching physical and psychical changes, with its epochs of determination and of unrest. How lamentably is the school failing and for how great opportunities must she answer if she neglects to meet the needs of this period, if she goes on blindly doling out grand-

motherly advice and sentiment to those who are feeling the full throb, the unrest, the stress, and strain of life's awakening. No man would think of managing a dairy farm without some clear, scientific knowledge of milch cattle; and shall we think that the knowledge of child life and the power to develop it rightly comes by intuition? It is a happy augury for the Sunday school that so much trained thought is being given to this whole question, and that it is not difficult for those who really desire to insure the effectiveness of their schools to learn and adapt the results of the studies of educational leaders and experts.

*As an example* of the adaptation of the course of study to the epochs of the developing life it is worth while to note the importance of the work done by the pupils during the years from fifteen to seventeen inclusive. This is the age at which the greatest number of conversions are recorded. It is also the age at which the personal influence of the teacher counts for most. The custom has long been for the Sunday school to regard it as the hopeless period, when youths may be expected to drift from the school. The truth is that the work of the school should be organised with this as its crowning period; the years of decision should be the goal of the work going before and the starting point for the larger and closer work to follow. By this time the disciplines gone before have laid

the general mental ground of the knowledge of religious truth; the pupil is reflecting on its significances to him; he is thinking deeply, strange as it may seem to many, on the questions of character and destiny. It is the business of the school to help him to decide aright. Instead of paralysing the will power and rendering insignificant the act of determination by frequent, and at last meaningless "decision days," in which the least tots who have no conception of any but the right way, as a way, as well as those who may meditate decision are urged to "take a stand," let the school provide for a decision *period,* or *determinative grade,* not calling it by this name, but arranging the studies so that the pupil is at the time of stress and determination helped and guided aright. At the age of fourteen or fifteen pupils should be brought close to the glowing ideals of Christian character concrete in the heroes of our history; they should see the significances and glory of the Christian way of living; they should understand what it is to be a Christian, and also what is involved in church membership; they should now become acquainted with the institutions of the church and with all that Christian philanthropy and service signifies. This is the time for application, action, determination, rather than for academic or elementary studies in literature, etc. To meet these special needs the school must make

full provision, not only in the material for study, but also in the teaching force. Here the strongest teachers will be needed, those of the deepest insight. The pastor certainly ought to teach one of the classes, the one closest to church membership; if not he, then some other person who would have an equal interest and familiarity in the relation of the child to the church.

The conscientious officer and teacher will not be satisfied until the school meets in a thorough and comprehensive manner the real needs of the pupils in every grade through its carefully prepared course of study. There will be the adaptation of the teaching to the pupil's life as well as that of the material taught. The pupil is the absolutely determining factor in the organisation of the school; he is not a block to be carved and fitted into an institution; he is a living being whose development the school is to foster, and that process of development can only be fostered by following the unvarying laws of his life.

2. The Course Will be Unitary. That is, it will be organised into *a coherent whole,* arranged so that the pupil passes, in going from grade to grade, in an orderly and logical manner through all those subjects and disciplines which go to make up the complete curriculum, the work which goes to fulfil the purpose of developing his character and usefulness. The studies which he meets in the

first grade of the elementary school will require no intellectual leap across some chasm from those with which he was familiar in the kindergarten. And so with each grade; there will be, at least in the grades up to the Senior, no independent studies; all will be related to each other. There will be a definite purpose in mind, followed out in a logical manner, involving steady progress through related studies in every grade. Once a curriculum of this character is adopted for the whole school, its defects remedied under experience, and its plan understood and spirit entered into by the working forces, the school acquires the sense of unity, definiteness, and worthiness in its work.

The course of study in the Sunday school must be *unitary, as far as possible, with all other studies in the pupil's life.* This will naturally follow so far as his public school work is concerned if the course is graded according to the grades of the pupil's development. It is important, however, in mapping out the course of study, to carefully consider what the child is learning through five days of the week, in order that with the least effort and the largest advantage and co-operation he may pass over to his studies on the one day. There must be unity also with every other study and exercise within the church itself. To-day, when the prayer-meeting may be offering a definite course of lectures and the Young People's Society

is almost sure to have several courses of study in operation, it is of first-rate importance that all these, and any other educational endeavours in the church, be properly co-ordinated, in order that no work may be duplicated, nor any possible progress hindered through apparent conflict in studies. A growing child cannot, without serious disadvantage, carry a course in the Wisdom literature under the Young People's Society along with a course in the Pauline epistles in the Sunday school. There are often, however, more serious burdens than this laid upon them by unthinking zealots. Let the officers in the various organisations come together with the proper officers of the Sunday school; let all together constitute the educational committee of the church; let this committee so arrange the various studies that each shall help the other and none shall hinder. And, since the Sunday school is the educational agency of the church, the courses offered by other departments should certainly be based on its curriculum.

3. The Course Must be Comprehensive. Its purpose should be "that the man of God may be perfect, thoroughly furnished unto all good works." That complete training, informing, discipline, and equipment of the whole life cannot be obtained by even the longest exegetical or homiletical study of fragmentary passages from the Scriptures; it cannot be acquired in the Sunday school so long

as that institution is regarded and conducted as an infantile theological seminary.

It is evident that in order that the curriculum of the school may be comprehensive it *must include many subjects which could not be properly taught in the course of the usual instruction in the Bible.* These subjects would include church history, Christian institutions, evidences, missions, social service, practical ethics, and Christian biography. The reasons for what are sometimes called "extra-biblical" studies in the Sunday school must be clearly understood. Among the reasons are: such studies are evidently necessary to full equipment for life and for service; these studies are not treated, as such, in the Bible, nor do they properly grow out of the study of the Bible from the view-point of literature, history, or doctrine. This is most evident in the case of church history; but it may be questioned in the case of practical ethics, until examination suggests that there are many problems in practical ethics to-day on which the Bible has nothing directly to say, for while it does give the great fundamental principles, it does not develop their application to conditions which have arisen in more recent times. Again, these studies are not commonly taken in any other institution; to follow them in the Sunday school gives unity, completeness, and a unique value to the work of

the school, and gives to the scholar adequate development in knowledge and equipment for service.

It is worth while to note that in an important sense these studies are not extra-biblical; they are the normal developments in our times of the religious life and spirit portrayed in the Bible; they are based on the Bible, and are, indeed, essential to a full understanding of its content and its relation to our life to-day, in order that the Bible may not appear to be the subject of recondite inquiry alone, but may be vital and practical.

As generally indicative of the method of such studies the whole question of the teaching of Missions in the school is separately considered in Ch. XIV. It is important that the authorities mapping out the curriculum of the school apportion places and time to each of these studies, according to the principle of adaptation to the developing life of the pupils.

There is given below an outline of a curriculum intended only to be suggestive of the possible arrangement of all subjects with the developing life and the peculiar needs of the pupil in mind. The plan contemplates usually the use, in connection with each specific subject, of a suitable separate text-book. This would, in the lower grades, be in the hands of the teachers only; in the upper grades, beginning with about Grade 3, in the Elementary Division, the text-book would be used

by the pupil. Of course for that and the next several grades the book would be relatively simple, and would provide for much written and manual work.

As an example of the application of this "text-book" plan, the teacher might use, in the Kindergarten, "Kindergarten Stories for the Home and Sunday School" by Miss Cragin, in Elementary 1, "A Year of Sunday-School Lessons," by Florence Palmer; in Secondary 3, the students could use "The Old Testament and Its Contents," by Robertson; in Secondary 4, "Studies in the Gospel of Mark," by Burton. Other books could be used in any of these subjects, and suitable books can be found for any grade. Schools with unusual advantages are, in some places, working out their own text-books.

## AN OUTLINE OF A CURRICULUM, BY SUBJECTS

### KINDERGARTEN

Religious conceptions moulded by stories, games, and exercises

### ELEMENTARY

Grade 1. Religious conceptions in detail, moulded by stories, manual work, memorizing of simple passages.

2. Same work, with greater detail, introduction of biography, memorizing also of longer passages and short hymns.

3. Old Testament narratives; into this may be woven geography; using manual methods.
4. Life of Jesus, following plan similar to grade 3. Make picture-life of Jesus.
5. Lives of the Apostles. Use the travel interest, manual methods, collect museum material.
6. A general introduction to the Bible. A year's survey of the whole, using the Bible freely. Use manual methods freely.
7. (a) Biography in the Old Testament; beginning of hero study.
   (b) Christian biography, beginning with Jesus. Have pupils work on the heroes of Christian history as they would on Washington or Lincoln.
8. Church History, beginning with the "Acts" (first half of year).
   Christian Missions (second half of year).

SECONDARY

Grade 1. Preparation for Church Membership.
   1st half: The Christian life; develop, in part, by biographical studies.
   2nd half: Christian Service; lead to enthusiasm for service in the Church.
   Keep in mind that these are the "decision years."
2. (*a*) Christian Institutions.
   (*b*) Denominational life and Polity.
3. Old Testament Literature.
4. New Testament Literature.

SENIOR

Grade 1. Historical Study of Biblical Literature.
2. Advanced Life of Christ.

3. (*a*) Christian Evidences.
   (*b*) Christian Doctrines.
   (*c*) Practical Ethics.
4. (*a*) Practical Christianity, Social Service.
   (*b*) Missions, Comparative Religions.

TEACHERS

Grade 1. Child Study.
2. Religious Pedagogy.
3. Sunday-School Organisation and Management.
4. Advanced Biblical Introduction.

The approximate age for each grade is shown in the chart of the Graded School on page 68.

## XIV

## THE TEACHING OF MISSIONS

A CONFERENCE of representative religious educators was called by the Young People's Missionary Movement, at Silver Bay, N. Y., on July 17-19, 1906, to consider the questions relating to the teaching of Missions in the Sunday school. That conference, which by its very call admitted that, although the religion of Jesus is essentially missionary, the teaching agency of the church had neglected this aspect of its character and work, was decidedly epochal, marking also the beginning of new efficiency for the Sunday school. The following statement was unanimously adopted by the representatives present:

"*I. Missionary instruction is an essential part of religious education and should be included in the curriculum of every Sunday school.*

"1. By the missionary treatment of such lessons of the International or other series as are clearly missionary in spirit or content.

"2. By the frequent use of missionary illustrations in Sunday-school instruction.

"3. By the use of supplemental graded or ungraded lessons.

"4. By the regular or occasional use of care-

fully planned missionary programs as closing exercises for the school.

"5. By the organisation of mission study classes to meet special needs in the various departments of the school.

"*II. A missionary atmosphere should be created in the Sunday school through its worship.*

"1. By the occasional selection for the opening exercises of passages of Scripture bearing directly upon missions.

"2. By missionary petitions in public prayer.

"3. By the use of missionary psalms and hymns.

"4. By the cultivation among the pupils of habits of systematic, proportionate and individual giving to missionary objects.

"*III. The agencies directly or indirectly affecting the Sunday school should co-operate to develop the missionary spirit.*"

(Here are mentioned the International Lesson Committee, denominational boards, State Sunday-school Associations, theological seminaries, the press, summer conferences and institutes and Young People's Missionary Movement.)

Through this conference and the issuance of this statement the matter has been brought before the Sunday schools. Several important questions follow.

1. *Why teach Missions in the Sunday school?* Partly for the same reasons that apply to all so-

called extra-biblical subjects, as given in the chapter preceding; particularly because the scholar needs for his own religious development in character and efficiency, wide knowledge of and frequent participation in this important and essential part of Christian service; also, because missionary endeavour must be maintained; it must be maintained by intelligent, generous gifts and work; the future givers and workers are in the Sunday school, and their training to investment and cooperation must begin early, must continue right along, and must be of the nature of service as far as possible, as well as study. In a word, the fundamental principles of missions being essential to the full Christian life, they must have a definite place in the work of the institution devoted to the development of that life.

2. *In what shall the teaching of missions consist?* In leading the pupil to intelligent familiarity with the philosophy or principles of missions, and to acquaintance with the past history, the present extent, significance, social value, and progress of this form of service. The studies should be with a view to quickening the interests, sympathies, and creating enthusiasm, based on information. The school should not only tell about missions, nor only show objects of missionary interest; it should engage in missions, its teachings should be by the practical and laboratory methods;

it should train the future missionaries, not that every pupil will devote his whole life to field work, but that everyone may consecrate himself to the extension of the Master's kingdom, so that, in this most important sense, all may become true missionaries.

3. *How shall the school teach Missions?*

(*a*) The Agencies Employed: The regular organisation of the school, directed by the Superintendent, who clearly understands and enters into this work, inspired by the pastor, finding specific direction and assistance in a special committee on "Missionary work and instruction," co-operating with any special societies in the church, such as the Woman's Missionary Society, and keeping in close touch with the denominational missionary boards or societies. The superintendent will find this a wonderfully rich, interesting and helpful field if he begins to plan to make his Sunday school truly a missionary training school; the teacher will find a wealth of literature at hand and a surprising response of enthusiasm and interest on the part of the scholars.

(*b*) The Means Employed: *First, teaching.* Definite courses, properly fitted into the curriculum, covering definite periods, as three or six months, beginning with biographies and later taking hero studies, then the romance and the service of missions, then the study of mission

fields, missionary problems, support, schools, special work, etc.; adults might very well take a course in "Comparative Modern Religions." Another, though less valuable method, would be the introduction of occasional missionary lessons. (See on this the recommendations of the conference cited above.) The important thing is the maintenance of the missionary spirit and the training in intelligent missionary support and service. The school must not neglect its own opportunities to teach by service. This may be done through the regular systematic giving to the support of missions, preferably devoting a certain proportion of the regular offerings, rather than making spasmodic appeals for special missionary objects. But it must be done also, and even more largely, through actual missionary work. It is unnecessary to emphasise the fact that missions includes every effort to bring men into the Kingdom, and to bring the Kingdom to this earth, whether the effort be directed to the man next door or the man in Manchuria. Therefore, the Sunday school may do important missionary work in its own neighbourhood in caring for the poor, educating the ignorant, improving the social and physical conditions in the city, preaching the Gospel, personally reaching and winning the unreached.

*Second,* another means will be *by special programs and services,* in the opening exercises, in missionary concerts, in addresses by missionaries

and others, and in lectures, illustrated by the stereopticon, given in the week. Here also is an opportunity to use the child's dramatic instincts; they may be, indeed, they will be, delighted to give little "plays," dramatic representations of life in other lands, or among the Indians in our own land. The costumes, setting and dialogue will all serve to teach the desired lessons in a manner much more lasting than mere lecturing could possibly be.

*Third, by the circulation of missionary literature.* The missionary committee should select and suggest to the library committee the names of proper books on travel, foreign lands, home affairs and missionary interests and work. There is such a wealth of good, live, well-written books on these subjects that no child ought to have to complain of missions as dry reading. Let the librarian call special attention to the new books on this subject; occasionally brief, lively extracts might be read in the closing exercises of the department. Circulate missionary magazines and secure letters from the men and women who are right in the work; watch for the items of interest regarding the field, either at home or abroad, in the daily newspapers, and read them to your class, or to the school.

*Fourth, by an Exhibit or Museum,* containing maps, native costumes, models of houses, implements, weapons, etc., pictures and photographs,

anything that will serve to make missions real and fascinating through the medium of the eye.

*Fifth, by organisation.* Groups of pupils may be organised into bands around some central interest, such as a particular field or even the support of some native helper. There may be objections to this personal-interest element; but it is better to be thoroughly interested in one man or one place than to have your interest in all so thin that it cannot reach any.

Missions in the Sunday school afford an easy and practical opportunity for developing the school, not only as an institution for instruction, but as a truly educational agency. In fact the subject becomes of relatively little value if it be treated in an entirely academic manner, and not at all in the practical one. There is afforded the school the opportunity to interest the pupil and enlist his whole self in this in the same manner and to the same extent that he enters into the work of the public school when he studies the American Indian, or the Pilgrims, or the course of the flag to-day. He can be as patriotic for the Kingdom of Heaven as for the Republic; he can enter into the lofty enthusiasms that make the one mean so much more than even the other, and these enthusiasms are the forces that determine his character.

## XV

## DISCIPLINE

Why is it that in an age when none would claim that children are becoming more reverent or orderly, we hear much less of the problem of Sunday-school discipline? Once we were told at every gathering of teachers that it was the greatest of problems in the school. Is it not because we have gone beneath the surface of this problem to its roots? We have realised that it was the poor school that made the bad boy. We have learned that you cannot discipline by rods and rules. So far as the individual is concerned, a well-ordered, worthwhile school will mean an orderly pupil. The problem of discipline is not the problem of how to handle rough characters, how best to carry out a kicking boy in one hand and your Bible in the other. It is the problem of an organisation and a body, rather than of individuals.

### *I. What is Discipline?*

Discipline in the Sunday school means the maintenance of good order, proper adjustments and co-operation through all the activities of the school;

it means every factor, the grades, the class, the individuals, harmoniously working together, with such a sense of unity and common purpose that confusion is absent, noise is reduced to a minimum and friction is unknown.

Discipline has an educational purpose; it is simply disciple-ing. We seek order, not alone that we older folks like quiet, nor alone that the quiet is necessary to the teaching of a lesson; we seek order that the pupils may be trained in orderliness, in the laws of social adjustments, in self-control, in patience and meekness, in ability to co-operate with others, in reverence.

### *II. Conditions of Disorder*

The things that break down the teaching power of the school in this direction are of two sorts. First, failures on the part of the management, and, second, breaches of ordinary good manners on the part of individuals.

In the first list we find the failure to provide a scheme or schedule for the school, to either work out its plan or to determine its program; the habit of beginning late and running behind time; permitting officers and servants of the school to rush about the room, to cause distracting noises, such as arranging chairs, etc., after school has opened; classes so close that teaching seems to all a pandemonium; disorderly dismissal and exit.

In the second group we find: coming late—a mere habit,—loitering in vestibules, church congregation gossiping after school has begun; non-participation of teachers in exercises; general conversation; intentional rudeness or rebellion.

### *III. The Causes*

There are Definite Causes for These Conditions. They are: (1) A lack of respect for the institution itself—even then it often gets all it deserves. You cannot create that subtle school spirit that makes a hundred or more one body, smoothly working together, unless it has some object worthy of its respect. (2) Officers and teachers do not expect good order; they have made up their minds that all pupils are depraved—except a few favourites. Pupils will be what you expect them to be. Officers have set up no standard, no ideal for the school. (3) Officers, etc., do not themselves set example of good order; they are anarchistic so far as the school is concerned; they come late and do as they please when there. A loafing officer is worse than a prancing pupil. (4) Distracting interruptions are permitted, from late comers, visitors, in classes from officers. (5) The hour sometimes is in part to blame; if, after church, many are quite tired; in afternoon, many are sleepy—owing to the great American Sunday dinner—or they are sighing for the out-door sun-

shine and fresh air. (6) Long, monotonous programs, giving pupils no chance to work off their energy, or to co-operate in any way; thin speeches which are always long. (7) By no means the smallest cause, dark, damp, overheated, or illy-ventilated rooms.

Some people seem to think that the school has discharged its full duty if in some way it has brought the children within hearing of the Gospel. Confronted with the confusion of the school, they regard it as an incurable trait of childhood, one with which they are little concerned so long as they faithfully declare to these restless imps the word of life. But to declare the truth to ears inattentive, in conditions of confusion, shows a lack of respect for the truth. The fact is, we have a larger business in the school than the declaration of truth in so many phrases; we have to transform truth into character. The school that permits confusion to reign becomes an agency educating in contempt of authority, in habits of irreverence and disorder; it is actually making criminals in so far as it fails to help pupils to live aright as members of their community—for the time being the Sunday school—and by its silence seems to condone anarchy and absolute disregard for the rights of others.

Church services soon feel the contact of a disorderly school; just as a well-organised Sunday

school soon feels it if the church is in its services lacking in reverence and order.

### *IV. Conditions of Good Order*

There are certain simple conditions of good order: Discipline is essentially a simple matter of atmosphere and environment. Boys will stamp and shout in a barn as they will not think of doing in a parlour—unless the parlour looks and feels like a barn. If your school looks like a warehouse and you feel like a barrel, do not be surprised if the boys jump all over you. Therefore:

1. Study Carefully all the Conditions That Will Affect the Pupil.

(*a*) *The order of the officers* and teachers, and their demeanour. Let everyone be in his place before school opens; everyone awake; everyone at his best in disposition and in service.

(*b*) *Secure best physical conditions.* Do not rest till you have proper kind of rooms, good light, pure air, pleasant surroundings, good pictures, decorations; rooms rightly arranged and classes rightly arranged in relation one to another; have room, seats, books, etc., all ready before hour to begin.

(*c*) *Promote order through the program.* Let its conduct and its content all help by example and by precept, by sustained interest and by enlistment of activities.

(*d*) *Co-operate with pupils' activities.* Don't repress them; let them express themselves, but *see they do it in your way.* Better to say to a child, "Walk to the right," than to say, "Don't walk to the left." The Sunday school should keep all so busy they have no time to think up mischief, nor energy to expend on it. Boys and girls, live ones, never will sit still like tombstones. The secret of order is not in sitting still, but in all moving in harmony. The "hear-a-pin-drop" school is far from the ideal.

2. Study the Pupil Himself. Do not try to handle and govern material you do not understand. Do not think because you were once a boy that you know all about boys. Study child-nature; study individual temperaments. Study types of children. The more you think of the boy, the less you will think of discipline, and the nearer you will come to having it. Under all circumstances keep your faith in the pupils. Their tastes may be very different from yours, that is, yours *now;* they may love mice and bugs; they may adore gum and follies; but they are made in His likeness; they are His children; they belong to God, for they have infinite and divine potentialities. Keep your eye on the good in them and it is wonderful how it will grow.

3. Study the Problem in the Class. The solution lies in the class in part; if every class is in

order, the whole school will be. Let the teacher then learn what discipline means. This will mean, not a study of the art of compelling silence, but of the art of winning interest and directing activity, that is the art of teaching. Really teach and you will have little trouble. Study the child. Learn to distinguish temperaments. Arrange in class accordingly; place the active, restless ones nearest you, the tricky, slow, subtle directly under your eye; then teach. Don't talk about order; don't beg or whine for it; do not say, "I will be obeyed," for you will not; you have invited them to a contest of wills. Say nothing, but keep them busy, working together.

The teacher is personally a factor in discipline. He cannot—and the same is true of the superintendents or directors—they cannot expect harmony when they are torn within with conflicting emotions or with physical distresses. The rich Sunday dinner makes a poor Sunday school in the afternoon. Come in good health and humour. Stay awake and keep sweet. Don't scold; it acts the same as soda thrown into boiling soup.

Yet there will remain *the problem of the boy or girl who seems determined to disturb.* Make a special study of that one; discover the causes of his aberrations. With tact and sympathy try to think of it as a disease that you are to cure. Sometimes it is possible to take such an one into a very

small class, in separate room, so that the motive of display, the attraction of an audience is missing. Let teacher study "case" there. Seek the door of friendship; that of force will never open to you. There is, somewhere, a button on every bad boy; it may be rabbits, it may be pegtops, it may be his mother; your business is to find it.

The motor type of mischievous boy, the restless dynamo of disturbance, can usually be reached by securing the co-operation of his hands, his eyes, or almost any of his senses, except his ears. Put him to work, writing, drawing, modelling, moulding, building, or helping in class work.

The sensory type, the boy who sits still and slowly works up a revolution, is harder to reach. Yet he is usually proud of his mental ability and delighted if you will set him a problem, or give him something to seek. Put him on his mettle and keep his mind occupied.

In all problems of discipline it is well to remember that you cannot afford to sacrifice the whole school or division for the sake of one individual.

## XVI

## GIVING AND FINANCES

THE custom of taking an offering in the classes in the Sunday school has a more important basis than the mere attempt to imitate the usages of the church gathering. There are good

### *I. Reasons for Taking Offerings*

The act has educational purposes. It is not a tax, and there is never need to apologise for it, provided it be properly done. It trains the pupils, whom the school is educating into Christian character and service, in a definite Christian duty, that of the specific dedication of a part of his possessions to the service of God, the highly important duty of co-operating in the maintenance of religious institutions. Churches are to-day financially embarrassed because their people have never learned to give; when they have come up out of Sunday schools, the schools did no more than perfunctorily collect the pennies which the children begged from their parents. You cannot educate a church to giving by training it on penny offerings. The Sunday school must train the church of the

future in the duty and delight of true giving; it must ground the child in the principles, and train him in right motives. The act of rightly taking an offering is also training in the giving character. The habit of giving is as hard to break as that of withholding. Besides this, the child who gives to the support of his own school is early learning that he must pay for the things he gets in this world. The Gospel may be free, but some one must pay for the means by which it reaches us and goes to others. To allow a child to take all that the school may offer, either in instruction or in literature, without thought of having a duty himself relative thereto, or a share in providing what is furnished, is to inculcate pauperism. To object that the child in the public school receives without giving is no answer; it is the business of the public school to reduce to the minimum the dependence of the pupils and to make them see that public education is not a charity, but a social duty.

### *II. Methods of Taking Offering*

Magnify Its Place in the School. Not so as to make the pupils feel that it is of first importance, but so that they may know it is a part of school work, not at all something for which we need to apologise, or which we feel compelled to hide in a corner. *Magnify it in the class.* Distinguish

always between emphasis on the amount given, and on the fact of giving. Do not talk about totals, dollars, drawing comparisons between the sums given in different classes. It is not a question of dollars; it is a question of cultivating a spirit and habit of giving. Beware of creating money rivalries between classes, and also between individuals in the class; they but result in feelings of shame and mortification on the part of those who can give but little, and, what is more regretable, in boasting and pernicious pride on the part of those who have plenty.

A Carefully Kept Record in class book, or by whatever system is used, of the fact of the scholar giving, not the amount given; the fact of the number of givers is the important thing. Let class records be kept with utmost scrupulosity; give first lessons here in right handling of money. Let your attitude be that this giving is part of the discharge of a high responsibility toward God and toward our fellows.

Teach Pupils to Give Intelligently. Do not ask them to sacrifice for things of which they know nothing. Base appeals, when they must be made, not on the emotions primarily, but on the emotions stirred by exact knowledge. It is better to give a dime to the wise alleviation of a need intelligently apprehended than a dollar on some blind impulse. Do not crush the impulses; direct them.

The Sunday school has a sacred duty to inform its pupils on Missions, for example, before it asks for an offering for missions. Part of the Sunday-school course of study should be constructed so to cover the great enterprises of the church and the principles of Christian stewardship that it will train those who are to be church members to intelligent giving and service.

Train the Pupils to Give in Fact, as well as in form, that is, to give that which really belongs to them. We ought to co-operate with parents in an effort to break up the almost universal habit of the children acting as proxies for the parent's penny gifts. The custom usually is for the child to beg a penny or two of father or mother just before starting to Sunday school. That makes the child only a messenger or agent for the parents. Let the children have their own money; let them decide on the proportion they will give to church and to school; let them give their own. Parents had better let them go without an offering than simply go through the form of sending their money to the school.

Train the Pupils to Give Reverently. The careful record of giving, the intelligence as to the objects of giving and the practice of giving their own, all contribute toward reverence in the act. Then it may be made of itself an act of worship in the class. We must, even at the cost of stale

jokes and cheap wit, steadily avoid the joking attitude toward the offering. It is often well to have a brief prayer in the class before the offering is taken. Sometimes worth while to speak a word on the subject of the grace of giving, or on our share in God's work. Then, at the close of the session, all the offerings of the division can be taken to the principal's desk and, the school standing, a prayer of dedication be offered.

The use of the envelope shown here serves several excellent purposes. Each pupil receives

THE BIBLE SCHOOL

The First Baptist Church, Dillon, Montana

"All things are thine, and of thine own have we given thee"

HAVE YOU?

| An Offering? | Attended Church? | Brought Bible? |
|---|---|---|

Name _____

May 12, 1907 No. 17

every quarter a package of thirteen of the envelopes, all bearing his number, and each dated for successive Sundays. On each Sunday he brings one to the school, placing his offering therein, and checking in the squares his answer to the questions

on the face of the envelope. He places this, with his Home Study sheet, in the class box at the beginning of the lesson period. The teacher does not need to ask him a question as to his record, neither does the teacher attempt to mark the record until the close of the school. Then the secretary brings to the teacher the class box, and from the envelopes and the Home Study sheets the teacher makes up the record, after the school has dismissed. It will be seen that this method places the marking practically in the hands of the scholar; he is thrown on his honour to mark the envelope accurately. In actual test, running over several years, no instance was found of a pupil misrepresenting the facts, while the moral influence of the system was excellent. A further advantage lies in the fact that it eliminates from the class period the counting of noses and the asking of questions of the pupils regarding their records.

### *III. The Use of the Offering*

Be sure that the pupils are kept informed as to the use that is being made of the money received from them.

Support the Work of the School. The school should not have to depend wholly on the gifts of its scholars; the church must bear a large share in this, her own work. The Sunday school has a definite place in every wise church budget. The

average church, however, is likely to pay fifty times as much "to make one proselyte," or to save one sin-spent sinner, as it invests in keeping for the kingdom those, the children, who already belong to it by every right, and whose young full lives would be worth, in energy and service, ten times the lives of those who have given their best years to sin. But, while the school must feel that it has the full support of the church, it needs also to feel that it is doing something for itself, that it is more than an idle recipient of privileges and service. There is high moral and educational value in self-support.

Local Church Support. It is a good thing to begin early to train all to a share in the work of the church. A definite, perhaps only a small proportion of the offering may go to the pastor's salary, because he is the pastor, the paid officer of the school as well as of the church. The support of the church gives the sense of unity with the church. It is of great importance to cultivate this, and to avert the danger of the school becoming an independent and even conflicting power. The school is not only an agency of the church; it is the church at work in religious education. Therefore, the school should have its natural part in church support.

Local Beneficences. The good works of the city or village, those which the pupils know directly,

make a very proper and helpful appeal to them. The school may well spend time in seeing that, by description and by visits conducted by the school officers, the pupils are made familiar with the hospitals, settlements and charities. Let the school also care wisely and with love for its own poor and needy.

World-wide Missions. Some schools have certain days set aside for missions, when the offering of the day will be devoted to a certain mission or a field; others set aside a definite proportion of the whole offering through the year for their general Home and Foreign Missions. While the raising of goodly sums has a certain importance, the greater thing is to train to intelligence in what these societies and workers are doing and to cultivate the spirit that delights in a practical share in this work. (See Chapter XIV, The Teaching of Missions.)

### *IV. General Financial Methods*

Let all the financial affairs of the school be so conducted as to be to every pupil an object lesson, an effective first step in business ethics, in the application of religion to finance and to everyday business affairs. We greatly need the training of our young people to high religious and moral ideals in commercial affairs. The manner in which the school handles its pennies may determine the man-

ner in which the magnate—now the little, observant lad in the class—will handle both millions and men.

Let the accounts then of treasurers and financial secretaries be kept at least as strictly as though in a bank. Then let there be at stated periods regular audits made of the books, with a report from the auditors to the church and the school.

The relation of the finances of the school to the church should be carefully adjusted. Unless the church polity forbids it, the plan of making the church treasurer the chief treasurer of the school, and the church treasury the depository of the school funds, seems to be a wise one. Cultivate everything that secures essential unity with the church. There is serious danger of divisions through conflicting financial machinery and agencies in the church, which would be obviated if there be but one chief treasurer, but one who signs checks and passes on vouchers finally. This will not mean that all the funds are merged; separate accounts should be kept and strictly held sacred for their own uses. For instance, if the school is laying up funds for a new building or for better equipment—as it may well do—that fund should be deposited by the treasurer of the church, and carried on the books as a separate account, while the amount is carried always in the bank balance.

### *V. Special Dangers*

Beware of special appeals for unworthy objects. There are always many travelling beggars who want to present their causes—usually devoted to their salaries—to the school. If the school intends to make giving educational, it will shun the practice of appealing for enlarged offerings to buy Christmas candies, or to pay for school picnics. Unless such entertainments can be paid for by private subscription, it is better to sell tickets to them, planning quietly to give tickets to those who cannot possibly buy them. Keep always clear the distinction between giving to the Lord's work and begging for ourselves, or raising funds for our own fun.

### *VI. The Motive*

Keep ever in mind the great motive: we give to Him who has given all good things, who has given Himself to us; we give, also, to learn the joy and enter into the high privileges of the fellowship of giving.

## XVII

## THE ADULT BIBLE CLASS MOVEMENT

The Adult Bible Class Department in the Sunday school is simply the organisation of adult scholars for the promotion of the interests and the development of the value of their division of the school. It is the recognition of the school as an institution for adult life, as well as for infants, as suited to meet the religious needs of maturer years.

The value of the department has been already demonstrated; there is a danger, however, as always in any organisation, that it shall exist exclusively for organisation activities, and so fail of its true end of strengthening the school as, in this division, an institution for the religious education of men and women.

### *I. Principles of Organisation*

The first essential to a successful Adult Department is a man or a woman, or, better, both, thoroughly in sympathy with the life of young people, alive to their needs and interests, and enthusiastic as to their possibilities in Christian service and character. Such persons would respectively bring together all the young men and all the young

women in the school, organise them as classes, and then organise them as a department for promotion and fellowship. All those methods found wise in organising young people can be used here, such as officers, committees, buttons, special duties for them to perform; but the essential thing to do is to grasp the spirit and possibilities of the young man's or young woman's life and, on one side, to minister to its true development through the school and, on the other, to enlist its service in the work of the school, and thus to really educate these young people in active living religion. It is well to organise for games, for sports, for such things as baseball, football, tennis, rowing, etc.; it is well to cultivate the social life, the æsthetic interests—all these may stand for education by doing; but the essential thing is the fact of the school fitting itself and its method to the life of the young man or young woman, and enlisting their activities in its service. The important consideration for any school, so far as any department of its activities is concerned, is not, as we too often think, what can we get out of these people? It is, what contribution can we make to their lives? what service can we render them? Sunday-school success hinges on the answer we give to this, and the manner in which we render the service.

In the organisation of this, as of other departments, the greatest care must be exercised to see

that their officers work harmoniously into the scheme for the whole school. Departmental officers must not forget that the superintendent is the head of the school, that there are those who are in authority over them; there is always danger of these facts being forgotten when a new form of organisation meets with unusual popularity and success.

### *II. Plans of Organisation*

There are two aspects of the Adult Bible Class Movement: First, the organisation of this department in the individual school, and, second, the inner-relation and organisation of the Adult Departments in many schools in connection with the city, county, or State Sunday School Associations.

1. The Department in the School. So far as the general organisation of the school is concerned, this department simply corresponds to the Adult Division, and should embrace all those persons therein who are willing to be identified with its activities. It is the special organisation of this division of the school, in recognition of the special needs of the lives of young men and women, in order to meet these needs, to make religious education in the Sunday school something much broader than instruction, as broad as the life of man, and also, recognising the gregarious instincts of the period of life for which it provides, to give men

and women the enriching and toning up that comes from association together.

In the individual school the first step will be the creation of *a sense of unity,* of community of interests among the people between about twenty and forty years of age, bringing them to group self-realisation. This should be done even though the number of such persons in the school be quite small. The man must come to know that the Sunday school is for men; the time was when it seemed to be for milk-sops, and among adults, either for monks or milliners. Group your men together; create a masculine atmosphere. Nothing wins men like manliness; get organised, associated manliness in the Sunday school.

The next step in the school, certainly an important one, will be to see that the *material and the method of instruction* do not run counter to and undo the good of such an atmosphere. The milk for babes must not be fed to men, even though attempts be made to adapt it to them by souring it into curds or making it into cheese. There must be meat for men in the course in this department. And this meat must be that which they need for their actual lives, not designed for saints of long ago alone, nor for theological students, but designed for those who desire to know how to live as sons of God, as brothers, one to another, as parents and citizens. It may be important that a

man shall be able to set the tribes in their order in the promised land; but it is of vastly greater importance that he shall learn to set justice, truth, honour, duty to his fellow-men in their order in relation to all life's interests.

In order, too, that this department may meet the needs that lie beyond formal instruction, it may well be *organised within itself,* independently of its usual grouping into classes in the school. It should meet and elect its own "departmental" officers, it may adopt its own badge or button; it may have its own treasury. The conduct of the department outside the class work of the school should be in the hands of a committee. Perhaps the best plan is to have a committee of four, the chairman being the general director of the department, the other members being a social director, a spiritual director, and a physical director. The general director has work separate from the principal of the Adult Division; the latter cares for all the affairs of that division during the school session; the former co-operates with him in this, but his special work is the development and care of the department outside the exercises of worship and instruction in the school. He promotes the organisation and effectiveness of the department as a whole. The social director cares for the social life of the department, its social gatherings, receptions, banquets, excursions, etc. The spiritual

director promotes the meetings for worship, prayer meetings, classes for Bible study and for other educational purposes. The physical director organises and conducts the athletic sports, the tennis, baseball, rowing, and all other clubs.

The *activities* of the department may be manifold. Through all, the principal purpose must be held foremost, that is educational, the bringing of young men and young women into the Sunday school and training them in the Christian life. It designs its activities to, first, bring together those adults who are now in the school, to adapt it to their needs, to organise them for study and for service, and, second, to use these as a force to bring others into the school, train and organise them also; keeping all, in all their interests, and in all the activities, so close to the church that religion will become all-pervasive and always predominant in their lives. This department will endeavour to meet all the needs of the lives of its people by (*a*) grouping together all the adults in the school into appropriate groups and into one organisation. (*b*) Recruiting to itself as many other young men and women as possible. (*c*) Meeting for religious and devotional services at stated times outside the Sunday school. (*d*) Conducting classes in special subjects of religious and educational interest, conducting lecture courses, conferences, etc. (*e*) Organising and

engaging its members in athletic sports and contests. (*f*) Conducting excursions, social gatherings, entertainments, etc. (*g*) Engaging in specific services for the church and the school; raising funds for certain objects; doing certain pieces of work, as decorating, cleaning, providing ushers, circulating literature, keeping church notices in stores, on bulletin boards, sending invitation to hotels, boarding houses, etc.; inviting individuals to church. (*h*) Undertaking other related work, as the conduct of Boy's Clubs, Girls' Societies; the maintenance of missions, the care of relief stations, ambulance societies. Through the Adult Department a school may relate itself helpfully and beneficially to itself to the many philanthropic and social movements and agencies that often lack the close relation to the church which they ought to have.

It is hardly necessary to say that this department ought to have its own classrooms. It ought also to have its departmental quarters; some already have separate buildings of their own, much like church or parish houses, in which they can carry on a great deal of useful work during the week as well as meet in classes on Sunday.

2. The Departments Organised in Relation to Sunday School Associations. This is simply the federation of all such departments within a given territory, as city, county, or state, into the Adult

Bible Class Department of the general Sunday-School Association covering that territory. This loose federation meets in connection with the conventions of the Association, elects its special officers, often conducts a special program, generally carries on the activities of a department of the Association, and promotes its work through the year by conferences, banquets, special services and by the arrangement of athletic meets and contests. An important development of large educational value has been the organisation of what are called "Adult Bible Class Baseball Leagues," bringing together the ball nines of a number of adult departments. Similar groupings are arranged for other athletic interests. These leagues, having regular schedules and working for pennants, succeed in raising the moral tone of the game, purifying the atmosphere of the field and relating religious life to the natural love of outdoor life and sports.

[1] Perhaps the most complete development of the organisation of adult Bible classes has taken place in the State of Illinois, and particularly in Chicago, under the auspices of the Cook County Sunday School Association. Helpful literature may be obtained by addressing the office of the Association at 140 Dearborn St., Chicago.

## XVIII

## TRAINING THE WORKING FORCES

THERE are signs that religious workers are recovering from one of the most dangerous delusions that ever afflicted the church, the belief that ignorance and inefficiency were indications or conditions of consecration. Work for the souls of men, the great task of training men in the art of living as the children of God, is not only the highest and noblest that can engage human hands and hearts, it is also the most difficult. The greater the difficulty of any task, the greater the need of strength and preparation. The recognition of the need of expert and duly qualified workers in public education led to the building up of the present system of splendid normal colleges and teachers' schools. The recognition of a parallel need, one standing on yet higher ground, in the case of the minister of the Gospel, has led to an educated ministry. Does not the same need exist for the teachers and the administrative officers who have to do with the religious education of the child, with the most delicate material in the world, the soul, at the determinative period of life? Some of the qualities that make successful

Sunday-school people may be inherent in some, and to that extent the teacher or the officer is born to his vocation; but in the greater number of respects they have to be made. Teachers and officers do not happen; whatever they know they have acquired by observation and experience, experience often bought at the price of years of failure and wasted opportunities, at great cost to those who were being experimented on.

We will never meet the task laid on the Sunday school until we appreciate its difficulty and prepare to meet it with workers duly trained and qualified. True, we must keep the spiritual qualifications and the personal equipment first; but we must bring education, technical training and professional equipment, and recognising them neither as ends in themselves, nor as sufficient in themselves, make them all the servants of this high and holy service.

### *I. The Problem*

It is not only difficult to secure trained officers and teachers, it is often difficult to secure a sufficient staff of any kind. Those secured are frequently inexperienced, without special training, often inefficient and devoid of any sense of need for better preparation or at least of willingness to make the sacrifices necessary to obtain it. There has been some improvement in the matter of train-

ing teachers; in many cities large number of special classes are being held for this, some schools conduct such classes regularly, some institutions of learning provide special courses in religious pedagogy, and there are opportunities for teachers at Bible Institutes and at Conventions and Assemblies. State and local organisations of Sunday schools foster this excellent work. There is need of similar pressure being brought on officers to lead them to secure proper training. It would be hard to find a better example of the conceit of ignorant inefficiency than one can see often in the superintendents who are busily, fussily engaged, amidst dusty clouds of their own glory, in turning the wheels of institutions which are, in the last analysis, neither religious nor educational.

There are certain definite factors which complicate the problem of training the working forces of this school. There is the greater need of this training because of the difficulty of the task of teaching religion, because of the difficulties of working with a volunteer force, of meeting for only a brief period once a week, and of working with inadequate equipment. These reasons also make it unfair to institute an exact comparison between the work of the day school and that of the Sunday school. We may expect as much of one as of the other when we give both the same opportunity and equipment.

### *II. A Solution Suggested*

(1) TRAIN UP YOUR OWN OFFICERS AND TEACHERS; bring them up in your own school. Do this through the agency of the school itself, that is, let the school be so efficient, so well organised and capable that it shall, as an object lesson, be constantly educating its own pupils in the best school methods. Then let the course be so complete in itself, covering not simply smatterings from the Bible, but comprehensively and in proper order taking in the whole range of religious truth, so that when a pupil has completed this course he has already received that knowledge which is recognised as essential to a teacher's equipment. It is an indictment of the folly of the general curriculum of the Sunday school that we find it necessary to give its graduates courses of study in Biblical Introduction and History and Doctrine before they are ready to teach. These courses should be acquired in the classes before one reaches the age of twenty-one.

Let the superintendent have in his mind those pupils who give indications of making good workers and teachers; let him plan to bring them ultimately into special classes provided for their training in methods.

(2) MAINTAIN A CLASS OR CLASSES AS PART OF THE REGULAR WORK OF THE SCHOOL, preferably in

the adult division, in which persons shall receive instruction in whatever parts of religious truth (including history, geography, literature, etc.), may be necessary to make up for the deficiencies of the regular school course, and also receive training in the special methods of Sunday-school administration, teaching, etc. Let this class or these classes meet on Sunday, under the direction of a competent pedagog. Set before you the end of making this course, or an equivalent, necessary, required of those who would teach or hold executive office. Let the class follow carefully, not with haste, a regular course of teacher-training lessons. On completion of this course, award certificates or diplomas, and give special emphasis to the public recognition of the work of the graduates, making the occasion such as will impress others with the importance of such training and will serve to show that the school is endeavouring to do its great work in a worthy manner.

It is worth while to maintain such a class as this, even though the number of students dwindles down to one.

(3) Use Your Teachers' Meeting as a training school. Every teachers' meeting ought to do at least three things: (1) Serve by cultivating the sense of unity through all the school forces. (2) Serve as a conference on school problems, and an agency for the transaction of much school busi-

ness. (3) Afford opportunity for the definite training of officers and teachers in their duties.

If the school maintains the Sunday class mentioned above, the training at the teachers' meeting would be for those in active service who cannot attend such a class.

The conception of the teachers' meeting as a means of preparing the teachers for the teaching of their lesson week by week is impossible, where a graded course of study is followed; very few will be teaching the same lesson. Even with a uniform lesson it is a mistake; every man must here make his own preparation. Teachers have two things to learn: that there is no proxy preparation, and there is no post preparation. To allow another to do the hard work on a lesson and think you can fit yourself by listening to him on some night—preferably late in the week, so you may not forget—is a serious mistake. Better the little you dig out and digest for yourself than the vast amount presented by another either in a class or in a "help."

Beware of the helps that hinder by making you unable to walk alone.

### *III. Suggestions on Training in the Teachers Meeting*

(1) Magnify this Meeting. Make it worth while. Make it distinct in character from all

other meetings. Then require attendance of teachers, prospective teachers and officers.

(2) Have a General Meeting of all the force. But make it brief. Present in it those matters which concern the school as a whole. Despatch the business promptly; shut off verbose meanderings. The superintendent must really preside. At close of general session let teachers and officers divide up into groups according to the divisions in which they work.

(3) Division Groups. Let each meet in its special classroom, equipped with maps and reference library. In these group meetings they will discuss the problems peculiar to each division. The graded system tending to make both teachers and officers specialists in their departments, this arrangement is much better than a general conference on individual class or pupil problems. These gatherings, if held weekly, need not last long. But they may be of great value to all. Following them, at a definite hour, the teachers will again group themselves into study classes.

(4) Study Classes. Here the teachers will be arranged according to the work they have done in the teacher-training courses. The classes will follow a carefully prepared course of study, making progress to higher branches from year to year. Work in these classes will be, upon examination, recognised. Certificates or diplomas awarded as in the other training classes.

### *IV. The Teacher's Curriculum*

These courses of study ought to include at least the following subjects: Sunday-school history, Sunday-school organisation and management, the principles of religious pedagogy, the study of child nature—all these on the side of method; on the side of material: Old and New Testament introduction, biblical history, biblical geography, outlines of church history, development and scope of Christian institutions and modern philanthropy.

The International Sunday School Association, through its committee on education, set up two standard courses of study for teacher-training classes, an Elementary and an Advanced Course. The Elementary Course covers four subjects, namely:

(a) An outline study of the Old Testament.

(b) An outline study of the New Testament.

(c) A study of Sunday-school Organisation and Management.

(d) A study of the Essential Principles and Methods of Teaching.

In order that students in teacher-training classes may become eligible for the certificates and diplomas awarded by the International and the State Associations, it is required that a minimum of ten lessons must be given to each of these subjects, making a total of at least forty lessons for

the full Elementary Course. Upon completion of any course, a course certificate is awarded by the State Association, usually after passing an examination; upon completion of all four courses an International Elementary Diploma is awarded.

The Advanced Course embraces these four subjects, studied in fuller detail and in a more thorough manner, as well as the subjects of Church History and Christian Doctrine; it requires more time than the Elementary.

Certainly this standard is not too high. Yet it is not often reached. Although there are thousands of teachers who have received the International Elementary diploma, what are they among so many who still sit in blissful unconsciousness of their deficiencies, unthinking of the responsibilities of teaching the young, and the account which they must give of their work. This standard has its serious defects; but it will be a great deal better for all schools if everyone will seek to reach it instead of wasting breath discussing its pedagogical defects.

In the case of schools where teachers are really being trained, and where these elementary conditions are already met—and it will be evident that the work of the first two subjects mentioned above will be thoroughly covered in the course of the school work in the regular classes of a properly graded school—then it is time to consider a better course for the training of teachers. Certainly

there must be place in such a course for the study of the nature of the child, the one to be taught; *Child-psychology* ought to be the first subject in a teacher-training course. The teacher cannot possibly teach the child unless she knows him, knows him not only as a "dear little fellow," but knows his nature, the laws of that nature, the emotions, faculties, instincts, the whole dynamics of his being. No matter how learned you may be in the Scriptures, you cannot carry that learning into his being and the roads in his soul country, unless you also know the rules of the road there, for they are quite different from the rules that prevail in your own self.

There is a whole world of power waiting the teacher and officer of the school who will take the pains to enter into it. The failure, or breakdown, of the school, wherever it occurs, is not due to the depravity of the pupil, nor to the inadequacy of the equipment; it is due to the fact that we are blindly blundering around among the delicate souls of children; we are with the fingers of a blacksmith touching the most delicate mechanism in nature, and creating discord and even warfare where harmony and efficiency were meant to be. The powers of nature, the forces of the child life are not opposed to religion; if we but sit down patiently to learn the laws of these lives, we will find that the great powers within them are

with us and not against us; we have but to obey them in order to use them. *We must learn the laws of the child life.*

Let the teacher or any Sunday-school worker begin this study; let them once taste the delights of this well of knowledge, and an appetite is created that never will be satisfied, but will go on seeking more light, more power and coming into larger usefulness and beauty of service. Sunday-school teachers only need to get started right; the solution of the teacher-training problem at its root is this creation for an appetite for knowledge of and ability to follow the way of truth, the scientific way, the only sacred way of service.

The course of study in question ought to meet the needs of the officers as well as the teachers; while each ought to be acquainted with the fundamental principles in the work of the other, all following an elementary course, there ought to be a point at which officers and teachers each begin to specialise on their own work.

It may appear to some that this means the undertaking of business so serious that teachers will be unwilling to make the necessary sacrifices and to do the necessary study. The mistake we have too long made in the school is that of attempting to persuade teachers that their task is much easier than it ought to be; we have attracted the slothful, the superficial; we have urged men, and es-

pecially women, to teach, and when they have raised the very proper objection that they were not prepared or were not trained or equipped, we have answered, saying that this work was such that practically one needed neither training nor special preparation for it. It is a good deal easier to get people to do hard things than it is to secure efficiency by setting up standards of mediocrity. Let it be so dignified and worthy a thing to be a teacher in the school, a thing requiring training and toil, and you will find the best people you have attracted to it; they want to do things worth the doing; they care nothing for those things done without effort or in one's sleep.

In designing teacher-training courses of study, however, there must be ample provision made for the most elementary work. Such courses often fail because they are designed either wholly for academic ends, or because they begin a great distance ahead of where the average teacher stands. Find out just what your teachers do know in anything like a systematic manner about the Bible, or about the art of teaching, and you will be persuaded that it is wise to begin at the beginning with them.

Schools should not be satisfied, however, with elementary courses alone. Provision must be made for advanced studies. The day will come when the elementary courses will be required be-

fore a teacher can have charge of a class; the courses that follow should be continued along with the work of teaching.

### *V. Neighbourhood Training Classes*

Where it is impossible to find the people and the interest to maintain these classes in the individual school, it is often possible to arrange to have the teachers from the neighbourhood group of schools, all the churches in the village uniting perhaps, gathering weekly for a Union Teacher-training Class. Perhaps two classes can be arranged, one doing the elementary, and the other the advanced work. Such classes are often able to secure the services of expert teachers from some other place. The various Sunday School Associations, as well as other organisations for promoting religious education, outline courses of study and often provide teachers for classes. But it must be steadily borne in mind that "union" classes do not represent the best nor the normal method of training teachers, for this work is part of the duty of the separate school; it should be regarded just as much a part of the activities and the regular curriculum of the school as its Elementary division, for instance.

### *VI. In General.*

The school should also aid its teachers in their

general preparation by stimulating their *reading* along lines helpful to their special work. A school may well have a general educational committee which shall not only supervise the curriculum of the school, including the courses of study for teachers, but shall also from time to time set forth courses of reading for the teachers, shall call to their attention each new and worthy book that appears on their work, or on the subjects which they are teaching. If you have teachers careless and indifferent, willing, apparently, to continue in their incompetency, you may often arouse them and begin the process which shall result in their steady labour of improvement, by giving them one of the many excellent, stimulating books on the modern Sunday school and its methods, or on the art of teaching in the Sunday school.

Another means that has been found very helpful in stimulating teachers to make more adequate preparation is that of holding Institutes or Conferences on Sunday-school methods and problems. Many a teacher and worker, now by training and efficiency noted as a leader in religious education, has received his first impetus to improvement by attending a gathering of this kind.

Keep the teachers steadily in touch with the best that is being thought and accomplished in every department of Sunday-school endeavour. Intelligence is certainly one of the parents of effi-

ciency. Schools do not waste their money when they spend some of it on papers, magazines and books which bring their workers into touch with and knowledge of the methods, experiences and plans of others.

It is a good plan to lay aside the regular program of the teachers' meeting through the summer months, and have for at least part of the time addresses from experts and leaders in different departments, from those who have acquired the right to speak with authority on the methods and the principles of Sunday-school work. Do not be ashamed to ask such an one to address the little group of your corps of teachers; the best work is not usually done in great gatherings, but in close touch with the little groups of workers; conventions have inspirational value; but for instructional value the conference is to be preferred.

Let each school, then, be governed by the principle, first, that so great a work as that of religious education demands the very highest class of service and the most highly developed efficiency, and, second, that such efficiency will not be secured by accident; it must be attained by definite and wisely directed efforts. If you would have the work well done by capable people you must train and direct them.

## XIX

## THE LIBRARY PROBLEM

THE average Sunday-school library is not a shining success. But it is quite generally assumed that every school must have a collection of books and a librarian. The impression prevails that such an annex is essential to the orthodox organisation of the school. And it seems to be the popular belief that, given so many shelves filled with books and some plan of charging them to scholars as they are distributed and crediting their return, you have a valuable adjunct to Sunday-school work.

### *I. Shall We Have a Library?*

In view of the value of the work of public libraries no word needs to be said in support of the maintenance of libraries in general; the present question is whether the Sunday school needs a special library? That, if answered in the affirmative, leads to the further questions: In what shall it consist? How shall it be selected? How maintained? How conducted so as to be of the largest spiritual and religious educational value?

1. SHALL THE SUNDAY SCHOOL HAVE A GENERAL LIBRARY? Yes, if there is need of one; no,

if there is not. Every community, no matter how small, needs an agency or organisation for the collection and distribution of good literature, for the promotion of its reading and study, and, if possible, a centre or centres of the literary, artistic and social educational life of its people. If that need is not met for all the people by any other agency, or is not met so well as the Sunday school can meet it, then let the school proceed to meet it, if it is able to do so.

But in nearly every community to-day is found the public library with greater resources, higher development, better equipment and larger field of operations than would be possible to all the Sunday schools banded together. The average Sunday-school library with its pitiable collection of ragged books, selected by aged saints on account of their painfully pious platitudes or their impossible puerile martyrs—or, it may be, purchased under the pressure of a denominational publishing house—such a library presents a damaging contrast to the splendid collection and the wise organisation one is likely to find in the public library.

It is but folly for the Sunday school, where there is a good public library, to waste its time and money duplicating in a feeble way the work of the latter in providing general literature, the classics of English, and the popular crazes in

modern novels, or meeting the need for history, biography, fiction, poetry, essays, etc.

2. Granting this, SHALL THE SUNDAY SCHOOL PROVIDE "RELIGIOUS LITERATURE"? If by this is meant the old type of "Sunday-school-Library" book, with its pitiable caricatures of fine Christian character, it is scarcely necessary to say that such literature is worse than none at all, that it may do fully as much harm as the trashy "Diamond Dick" type. But, if one means to include in this all those books which deal directly with religious subjects, such as religious history, biography and philosophy, biblical exposition and introduction, together with text-books on religious and ecclesiastical subjects—including in all these those written from the view points of both children and adults, there is no doubt that this is the proper field of the Sunday-school library, one which it must cultivate, provided others are not already properly doing the work therein. It is a rare thing to find a public library which does not contain a better collection of books strictly religious and suited to children and adults, than could be found in all the Sunday schools of the neighbourhood. More than this, it is the settled policy of a large number of public libraries to place on their shelves the best works on the history, activities and polity of each denomination represented in the community. The librarians frequently ask

pastors and others to recommend such books. The Sunday-school officers may often accomplish more by recommending the right books to the public library than by putting them on the shelves of the school library. They will thus secure for them a wider reading. Let the school co-operate with the public library, then, whenever the latter is willing to do the work which the former initiated, and in which it must be confessed it very largely failed, that of providing religious literature for the people.

The plan has been tried, with success, of making the Sunday schools substations for Sunday delivery of books from the public library; it would be well if arrangements might be made for distribution from the Sunday-school rooms on week days also. The superintendents may from the desk, or the teachers in their classes and in connection with the lessons, call attention to helpful books in the library. The school ought to send to the public library at the beginning of each year's work a statement of what the work will be in each grade, with recommendations of suitable books.

3. Does the Public Library then Make the Sunday School Library Unnecessary? Even where we find the utmost liberality on the part of the public library and the most perfect provision made therein for the needs of Sunday-school people, both for pupils and for

teachers, we are likely still to need a Sunday-school library of some sort. But it will not be at all like the promiscuous, heterogeneous aggregation of books, selected solely for their piety, to which we have been used. If the public library furnishes the general literature, Christian literature, religious history, biography, church history and even denominational history and institutions; even if it goes further and makes provision for the special subjects being studied in the school, there will still be need of a special library for the Sunday school. This would be a collection of the technical books on the teachers' and officers' work, together, in many instances, with books on the study and interpretation of the biblical text. Such works of this kind as cannot be found in the public library ought to be provided for its workers by the school. These would be of greater value to the usefulness of the institution than thousands of volumes of stories and mawkish trash for the reading of the pupils. Let the school officers select the best works, not necessarily the most learned alone, but the best for each grade of teachers and workers, on Sunday-school history, organisation, methods, on religious pedagogy, on religious education in general, on psychology, on the study of the spiritual life and the religious nature. Besides many standard and absolutely essential books on these subjects there are appear-

ing new and valuable works. They should not be selected at random, nor on specious advertisements alone. Let a committee, which shall include some well-qualified general educators, be appointed to recommend books for this "Worker's Library."

Having installed such a library, there comes the duty of seeing that it is used. Once you are able to start a teacher's interest in her work, there will be no trouble in sustaining the interest. Teachers will realise their own needs and imperfections, and go on from stage to stage of study and improvement through the use of this library. It should fit into the Teacher-training courses being conducted by the school, so that teachers find in it the general or supplementary reading required in connection with their text-books. It would not be an unwise provision to make it include the text-books themselves, at least for those who were at first unwilling to buy their books.

### *II. How to Have a Library*

So that the course where a good public library is in the city or village would seem to be, not to give up the Sunday-school library altogether, but to turn it, first, from an empty and often futile organisation into a force to supplement and assist the public library. Use your best endeavours to

guard the public library from becoming a irreligious or an anti-religious force, urge the purchase of the best books and the exclusion of those that are positively damaging, co-operate in the selection of the best books; advise on the proper and worthy works on such subjects as Christian, or general religious biography, missions, Christian ethics, etc. Use the public library just as far as you can, for it is always better to do things together when you can than to do them apart. Then, if there are books needed for either scholars or teachers which the public library does not and will not supply, get them yourselves and see that they are properly kept and circulated.

Now as to the principles of selection, conduct and circulation, which will apply either to this smaller special library or to those larger libraries which the school must maintain where there is no accessible public library:

1. Content of the Sunday School Library: Having determined the purpose of this library, which is seen to be the religious education of the pupils of the school by means of suitable literature, and having decided on the limits of the range of this literature, a matter we have seen to be determined by the extent to which library needs are met by other institutions, it ought not to be difficult to select suitable contents for the library. Its purpose would generally exclude all books of an irreligious character. Generally speaking, it will, at

first or least, exclude those of recreation and amusement only, as well as works of pure science and of general instruction in arts and industries. Of course it can be seen that there will be situations in which the Sunday-school library must provide for the whole range of the literary life of the community. But wherever this need can be met by other agencies, it is folly for the school to expect its library to include all the types of literature; it would be as reasonable to say that the Sunday-school course must cover the whole range of general knowledge. The library of this school must be in harmony with and correlate itself to the specific purpose of the school. It will contain those books which build up or which lead to moral and religious character. It will include biography, history, fiction, travel, philosophy, sociology, biblical interpretation, Christian doctrine and religious methods of work. It ought to meet the needs of every age and of every grade of intelligence and intellectual and spiritual development in the school. The books for young children should be not only those that they ought to read, but those they both ought to read and will read. The library ought not to consist of those books which no bookseller could possibly sell to any others than Sunday-school library committees, but of such an array of titles as will make the mental appetite to desire more time in which to read, as will effectively answer the trite sneer

against the Sunday-school library. This institution has the greatest work to do; it should have the best tools.

A division of the library of no small value is that for reference works, and books for the special use of the teachers and officers. Every library ought to have such a section, consisting of such books as will help the teachers to adequate, proper preparation of the lessons they must teach, and will fit them for their tasks as teachers or officers by instruction in their duties, and the underlying principles of these duties. This section of the books ought to be so placed as to be accessible to those who will use it at any time.

2 The Selection of a Sunday School Library. Practically the content of the library depends on this, and this on the persons or person having it in charge. Let the chairman of the committee on selection be chosen for familiarity with books, for literary taste and religious knowledge, and also for sympathy with the life of the pupils. Let the committee really select the books individually, not by the quantity, nor often by the set. They may secure excellent lists of suitable books from the larger public libraries as well as from publishers. A box or blank book should be accessible to all pupils by means of which they may make request for new books. Have a care lest even the best committee you can secure becomes lop-sided, buy-

ing only books of a certain type, or on a particular subject; beware, also, lest the personal tastes of its members become the sole criterion for the judgment of books.

3. Maintaining the Library. Where it seems wise to limit the library to a selection of books for workers, the expense will not be very great. The general library must be maintained by the appropriation of a certain proportion of the school income for this purpose. In some schools it is possible to do even better by securing a few generous gifts for this division of the work. In any case do not let it depend on sporadic interest, nor on the chance, unregulated donations of worn-out or still-born books.

4. Conduct of the Library. The suggestions given below will not need argument or elaboration for those who have had experience in library work; those who have had none will be persuaded of their value by trying them.

(1) All books on open shelves, accessible to pupils.

(2) Librarian in charge of all; assistants in charge of divisions of necessary labour.

(3) Books returned by pupils at one door or window, on entering library, and credited to pupil there; selected from shelves, and then charged at another door or window on leaving. Be sure to adopt and closely follow a comprehensive system

of charging and crediting books. Keep the library activities and business out of the classes.

(4) Library closed to pupils during school sessions; open for circulation at certain fixed periods, after school and if possible during week, in charge of proper officer when open for reference purposes.

(5) Absolute impartiality as to distribution of books; librarians must have no favourites for whom the new books are reserved.

(6) Bulletin interesting, new and timely books. Encourage pupils to advise with teachers as to selection. Under the plan above teachers can go with class and aid in choice of books.

No library at all is better than one so poor or so illy conducted as to reflect discredit on the school, especially if it be thrown into comparison with a public library.

Practically almost everything depends on the librarian, the one who knows why you have a library, who knows and respects the tastes and needs of the pupils, who knows the contents and possibilities of the books, who understands the science, the technical aspects, of their selection, arrangement, preservation and circulation.

A library is worth what it costs, multiplied by the intelligence, sympathy and self-denial put into it or divided by the ignorance and indifference of its officers.

## XX

## FACTORS IN SUNDAY-SCHOOL SUCCESS

So far we have concerned ourselves almost exclusively with methods of work; but, back of these and of far greater importance as determining the value of the work, lies the dominant motives. The best machinery, most perfectly adapted to its purposes, may be worthless if the dynamic of high and worthy purpose be lacking. There is need of:

### *I. Clear and Inspiring Ideas as to the Purpose of the School and the Nature of Its Work*

Every officer, teacher and supporter should have a conception of its

1. Lofty Purpose. Character is basic to society, is the noblest fruit of the universe, is, so far as we know, the purpose of all the divine activities. It is the purpose of the Sunday school. This school is the one agency directly, exclusively engaged in its culture, in building up religious character. There is no greater work in the world. If any seek to deride it, then, take an inventory of what the church, the city, the nation owes to the Sunday school as a character-building institution.

2. Definite Purpose. To see the Sunday school,

not as a plaything, nor merely as an inherited or acquired habit, not as a weekly religious performance, nor as an unwelcome duty, but as an organisation, perfected through testing and experience, seriously designed and conducted for certain specific purposes, all of which come under the general head of religious education. In detail some of these purposes are:

(1) Laying the foundations of Christion character in the knowledge of its high ideals, its laws, its mighty forces, the facts of its history and all the story of God's work in His world.

(2) Revealing the forces of Christian character, as seen in the life of God's Son, in the lives of all His saints, as found in the presence of God with men, in the possibilities of prayer, in the power of the spiritual life, in the power of the Bible over character.

(3) Cultivating the habits of the higher life. By atmosphere, environment, drawing out the soul as the dominant force and the true end of living; by repeated action, emphasis on attitude and trend of thought, teaching, training, to live to the things above.

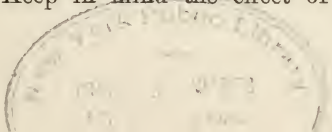
(4) Persuading to follow the great example of Christian character, leading to loyalty to and confession of Christ as Lord. Here the teacher must beware of setting up individualistic standards of "conversion."

(5) Training in Christian character. Conversion is but the beginning. The Sunday school must be the training school for service; here men and women must, while life and habits are in the making, learn to become active, useful Christians. It will be the training school of the church, acquainting its people with the history, principles, problems and methods of this institution. All the activities of a well-organised school will have the church in view; they will lead to church membership, to useful, fruitful church membership.

### *II. Fitting and Worthy Means to Accomplish the Purpose*

1. In the School. (1) The best educational methods, causing the splendid work done by careful, devoted students of the problems of general education, to bring tribute to this greatest of educational agencies. If the work is so important the methods should be commensurate. We have no right to expect to mould character with a meat axe, nor have we any right to complain if failure awaits us when we fail to use the best methods.

(2) The effect of high moral and Christian character on the part of all officers and teachers. Under no circumstances allow the work of the school to be undone by the contagion of immoral character. Keep in mind the effect of absolute



sincerity, reverence and seriousness of purpose. Solid character cannot be built by the hands of shams. Strong as must be the emphasis on right methods and right matter in teaching, still stronger must it be on the personal element between teacher and pupil. There is a subtle something that reaches the pupil when you are honestly, sincerely, deeply interested in him as a human being—not as a pupil only, not as a problem only, not as one who may be made to bring you credit as a teacher—that is mightier with him than all argument or force. Gain his confidence and deserve to keep it; know his real life, his home, his habits, his pets, his tastes. Don't talk of love, just let yourself go out after him; keep his respect.

(3) The value of the appeal to the pupil's intellectual life. The school and its work and its message must win his respect; there must be intellectual assent on his part.

(4) We cannot ignore the deepest need, that of an all-persuading passion for people, for boys and girls, for men and women, a desire to lead them to Christ for their own sakes, not to increase our own numbers, nor for the sake of the church or any other motive save love for them. This high motive will find expression, not in sentimental statements of affection, nor in moonings of love, but in the spirit that sacrifices, that studies, that serves, that brings its best of body and intellectual

life and inner spirit to the service of the child life.

2. In the Agencies Outside the School. The success of the school will depend very largely on its right correlation to all the other forces that are determining the characters of its pupils.

(1) The church must co-operate in every way. Its worship, meetings, societies and activities should be studied in an endeavour to fit their work to that of the school, to make them supplement where the school is incomplete, to co-ordinate all the work of the church to the development of Christian character and efficiency in service.

(2) In the home it may be possible to secure the aid of parents, to consult with them, to suggest family prayers, to have a watch-care over the child's prayers and everyday reading, to know something about and to influence his recreations and to direct the use of his leisure.

(3) The public school teachers desire the spiritual welfare of their pupils; the moral purpose of the school is becoming evident. There might often be profitable conferences between the teachers of these two institutions.

### *III. Paying the Price*

So great a work cannot be done in a cheap way; the making of life will cost life.

1. Paying the Price in Money. The school

offers an opportunity for the most direct, effective, profitable form of church service; nowhere can a better investment be made than here. Yet the tendency has been to think that a Sunday school needed money not at all. We spend millions on attempts to induce a handful of wandering old sheep to bring their worn-out lives back into the fold, to the hundreds we invest in keeping all the lambs therein.

2. Paying the Price in Materials. It is a strange commentary on selfish blindness, a revelation of a suicidal policy, when one passes from the church auditorium with soft carpets, stained windows and pealing organ, to the bare, cold, harsh Sunday-school room. It means that we are willing to do much for our own ease, but nothing for the things we profess to regard as the chief purposes of the church. The church that does not provide its school with the best materials in the way of general facilities and equipment is simply draining the stream of its own life at the very source.

3. Paying the Price in Life, in manhood and womanhood. It takes lives to make life. The successful schools, after all, are successful just in the measure in which men and women are putting themselves, their own lives, their physical, intellectual and spiritual energies, into them. The schools are finding lives where their workers are

losing theirs. It costs pain, fatigue, loss, weariness of body and of mind; it takes flesh and blood and soul to make a Sunday school. It takes heroes and heroines, folks who do not fear storm, or darkness, or the loss of social pleasures, if but they may serve the souls of men.

For all, the higher the education, the more perfect the methods, the finer the training, the wider the experience, the better; but all these are wholly worthless without the offering of the real self to this service, in simple love for those for whom He died, while all these are glorified a thousand times when consecrated to such an end.

THE END

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